Dom. Prof. A Rom. S. I. Bibl. Com.

A CONSVLTATION WHAT FAITH AND RELIGION is best to be imbraced.

WRITTEN IN LATIN

By the R. Father *Leonard Lessius*, Professour in Diuinity, of the Society of IESVS.

AND

Translated into English by W. I.

Whereunto is also annexed a little Treatise *VVhether the Church of Rome hath fallen in Fayth, or no?*

THE SECOND EDITION.

Permissu Superiorum, M. DC. XXI.

Auct. P. Gal. Writ. Soc. IESV.

TO THE RIGHT

HONOVRABLE

THE LORD MAIOR,

TO THE RIGHT

WORSHIPFVLL

THE ALDERMEN,

AND TO THE

RIGHT WORTHY

CITTIZENS

OF LONDON

The Tranſlatour wiſheth all Health and Happines, Temporall and Eternall.

RIGHT
HONOVRABLE,
RIGHT
WORSHIPFVLL,
AND RIGHT
WORTHY.

I Was perſwaded to preſent You with this Treatiſe trãſlated by me into our mother tongue, that hath appeared far better ſuited in the attyre it was firſt inueſted, only through the loue and reſpect I bare to your ſo wel-deſeruing Perſons; whoſe ſpeciall endeauours amidſt your other ſerious imployments in that famous Citty, should be, and

I hope is, the attayning of ſuch a traffike, that may more redound to the profit of your Soules, then your temporall Eſtates: ſince you know well that a ſure and ſolide foundation of true Religion, worketh Eternall ſaluation; and the contrary eternall woe and miſery, though otherwiſe one were neuer ſo fortunate in all worldly proſperity.

The worke it ſelfe is but of ſome few houres reading, and the Author I hope will not be diſtaſtfull vnto yow in reſpect in his perſon, though otherwiſe of a different Profeſſion & habit. And though

I doubt

I doubt not, but that many of You haue already ſeene other learned Bookes of like ſubiect: yet becauſe this affoardeth ſo great variety of forcible Motiues, both ſingularly choſen, and moſt aptly expreſſed, to ſettle mens Conſciences in ſo waighty an affayre as this is; I haue therefore thought good to preſent it to your Vievv, though in a more humble; and far leſſe polished ſtile, then ſo profitable a ſubiect deſerueth.

And heerunto I was the more encouraged by vnderſtanding the great fruite and

profit which many haue already, and do dayly reape by a diligent peruſall of this Booke in other languages, hoping for no leſſe in our owne, then it hath produced in the Latin, French, and Dutch; eſpecially in men ſo zealous in that Profeſſion, which hath byn in theſe later tymes preached vnto you: Which zeale of yours would no doubt be more feruent, if Gods Grace by other motiues propoſed, should open your eyes to ſee the cleernes of the Catholike verity.

Neyther should it offend you, that (your Conſciences hauing

hauing byn ſetled thoſe 60. yeares laſt paſt in the Fayth that was then propoſed vnto you) now a new reuiew of matters belonging to Religion should be offered. For ſynce the Scripture doth premonish vs that Hereſies muſt of neceſſity be, and falſe Teachers would come to diſturbe the peace and vnity of the Church (of which ſort, as is apparent by her contrary doctrines, this our vnfortunate Age hath byn moſt fertile:) it is doubtleſſe no diſgrace, or ſigne of leuity or inconſtancy, by a diligent and iudicious examen, to try which of all

theſe diuers ſpirits is of God, and which is that Catholike Church ſo often commended vnto vs in the Scriptures, as nothing more plainly and ſeriouſly.

In which important ſearch the Reading of this little, but golden Treatiſe, will by Gods grace affoard ſuch light to diſcerne Truth from Falshood; and ſuch meanes to find out the true gate of Catholike fayth which only leadeth to ſaluation, as may ſatisfy the moſt Iudicious; eſpecially if they reade with that humblenes of ſpirit, as they ought to doe, who deſyre to know

know the Truth.

In reading therfore, consider attentiuely euery Passage, & ponder the waight and substance of ech Reason, not posting ouer the same, as many doe, transported with curiosity to reade all new Books that come forth; and I doubt not you wil receaue aboundant satisfaction

Read then (most worthy Cittizens) the ensuing *Consultation*, with an indifferent and vnpartiall eye, that you may enrich your soules vvith the treasure of true knowledge & doctrine, which leadeth to eternall Life and

Happy-

Happynes. Wherof I humbly beſeech his diuine Maieſty to make you partakers, to whom I haue heerewith dedicated both my ſelfe and ſeruice, to remayne,

Your ſeruant euer in
Chriſt Ieſus.

W. I.

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A CONSVLTATION, WHAT FAITH AND RELIGION IS BEST to be imbraced.

GREAT is the variety of Religion in this our age, and great is the contention about the truth therof. Many in this point do continually wauer, nor can they determine any certainty, passing from one Religion to another, as it were from house to house for trialls sake, thereby to find tranquility to mind. Others, through an inconsiderate boldnes, do imbgrace any Religion which by chance they light vpon, without either examining or vnderstan-

ding the ſame: who, when they are demanded why they preferre that Religion before others, they haue no other anſwere, but that it ſeemes better to them, or els (which commonly all do bragge of) becauſe they follow the very pure word of God.

This buſines, notwithſtanding, is moſt worthy of great deliberation and diſcuſſion, ſeeing that heerin conſiſteth the very center of our Saluation. Euerlaſting ſaluation or damnation is no ſmall matter: but euen ſuch, as all other things, be they good or bad, are nothing in compariſon therof. And this damnation or ſaluation dependeth on good or bad Religion. If thy Religion be good, it ſhalbe eaſy for thee to obtayne ſaluation; but if it be euill, it is impoſſible for thee to be ſaued. By euill or falſe Religion thou canſt not pleaſe God, and conſequently not obtayne pardon of thy ſinnes, nor true Iuſtice, nor yet by any meanes be made partaker of Chriſts redemption; but remayneſt in death, and the wrath of God remayneth vpon thee. For that all men without the redemption of Chriſt, and liuing agayne in him,

Hebr. 11.

Rom. 3. 4.

do

do remayne in death of ſinne, & are the ſonnes of wrath: but whoſoeuer imbraceth not true Religion is made voyd of the Redemption and quickening of Chriſt: wherfore of neceſſity he muſt remayne in death, and be the ſonne of wrath, & fewel for eternall fire.

Furthermore, true Religion is only one, and not manifold; for that there is but one verity, one fayth, one baptiſme, one God and Lord of all: wherof it followeth by conſequence: Firſt, that all Religion, all Fayth, all Confeſſions of fayth, beſides this only one, are falſe, hurtefull, peſtilent, and brought in by the Diuel, as author therof, & the Father of lyes. *Epheſ. 4.*

Secondly, no man who hath not this onely Fayth, can poſſibly obtayne euerlaſting ſaluation: and all who ſhall be deſtitute therof, although otherwiſe they liue neuer ſo well; ſhall infallibly periſh eternally. For that which the Apoſtle ſayth of charity (to wit, *If I ſhould ſpeake which the tongues of men & Angells; if I ſhould know all myſteries; if I ſhould diſtribute all my goods to be meate for the poore; if I ſhould deliuer my body, ſo that I burne, and haue not cha-* 1 *Cor. 13.*

rity it doth profit for nothing;) may with better reaſō be ſpoken of true faith & religion, which is the very foundatiō of charity, & of all other Chriſtian vertues.

Thirdly, it is a very groſſe, errour of certayne ſimple people, that thinke it to be inough to their ſaluation, if they beleiue in Chriſt, and that he dyed for their ſinnes, although they beleiue not many other things; for examples ſake, thoſe which belong to Sacraments, ſacrifice of the Church, and other ſuch like pointes of fayth: for ſo ſhould almoſt all Sectes of heretikes be ſaued, for that all (except ſome few) do imbrace Chriſt (or els they ſhould not be heretikes, but Apoſtataes) and beleiue that he dyed for their ſinnes. And ſo by this meanes ſhalbe ſaued the *Montaniſts* & *Nouatians*, the *Donatiſtes* and *Sabellians*, the *Arians*, *Macedonians*, *Aerians*, *Eutichians*, *Monothelites*, and ſuch like peſtes of the Church. Wherefore then, hath the Church in all ages vehemently oppoſed herſelfe agaynſt hereſies? wherfore doth the Apoſtle command vs *to auoyd an heretical man after one or two reprehenſions*? Wherfore ſhould we beware of their very ſpeaches,

Tit. 3.

2. *Tim.* 2.

aches, as a certayne infectious canker? In vayne then are al theſe things ſpoken and done, if ſaluation may be obtayned togeather with hereſy. Then truly is that a meere forged tale agaynſt the conſent of all Ages which S. *Auguſtine* reciteth in theſe wordes: *Conſtituamus aliquem &c.* Let vs imagine (ſayth he) a man to be chaſt, continent, not coüetous, not a ſeruer of Idols, liberall to the poore, no mans enemy, not contentious, patient, quiet, emulating or enuying no man, ſober, frugall &c. but yet an heretike; let there be no doubt at all to any, but that ſuch a one, for this only thing, in that he is an heretik, ſhall not poſſeſſe the Kingdome of God. » *Aug. l. 4. cont. Donat. cap. 8.*

For as that man (as witneſſeth S. *Iames*) who offendeth in one commãdement is made guilty of all, and looſeth his whole iuſtice, although he keepe the reſt of the commandements, becauſe he contemneth the lawmaker himſelfe who made the whole law: cuẽ ſo he that denyeth obſtinately but one article of fayth, though he retayne the reſt, is made guilty of his whole Religion, and looſeth all his Fayth and Religion, be- *Iac. 2.*

cauſe he contemneth the Author thereof. For that the chiefe & ſupreme Verity being one and the ſame, hath reuealed al the articles of fayth, and doth propoſe the ſame to be belieued of vs, by the Church her ſpouſe, which is the pillar and firmament of truth. He therefore, that doth obſtinately reiect but any one the leaſt article of Fayth, not relying vpon the iudgment of the Church; by that very act is he iudged to contemne the Author of the firſt & principall Verity, whoſe preacher, interpreter, & inſtrument is the Church, and by this meanes he looſeth all his liuely fayth, which is neceſſary to ſaluation.

1. Tim. 3.

Neither helpeth it any thing at al: that he yet belieueth ſome principall heades or articles of fayth; becauſe he belieueth them not with a liuely fayth, which cōſiſteth vpon only diuine authority propoſed vnto vs by infallible means; els he ſhould belieue the reſt alſo that are propounded to him by the ſame meanes: but he belieueth them with a certayne humane fayth, that is to ſay, becauſe by his own priuate iudgment or opinion he ſo thinketh them to be belieued;

taking

taking vnto himſelfe authority to iudge and diſcerne what things are to be beleiued, and what are to be reiected: ſo as the chiefe reaſon of his beliefe, is his priuate iudgement; and therfore all that fayth and beliefe is humane, and of no value. For moſt certaine it is, that as true Iuſtice doth extend it ſelfe to all the cõmandements: ſo doth true fayth in like manner, which is required to ſaluation, extend it ſelfe to all thoſe things, that are reuealed vnto vs from God; in ſuch ſort, that we eyther expreſſely beleiue, or be ready to beleiue them al if they be accordingly propoſed vnto vs. Whereby it is manifeſt, how carefully we ought to endeauour to obtayne true fayth & Religion, ſeeing that the ſame is the very foundation of all our ſaluation, & without which moſt certayne damnation is to be expected. Wherfore I haue thought good in this place to ſet downe certaine Conſiderations or Reaſons, manifeſt & perſpicuous to euery one of ordinary capacity, whereupon may be framed a certayne & infallible Deliberation concerning this buſines of Religion.

I. CONSIDERATION.

Of the desire of perfection, whereunto Christian Religion leadeth.

That Christian Religion leadeth to desyre Perfectiō.

THAT Religion is alwayes to be preferred that sauoureth of purity and holines, of life, which draweth our myndes from earthly affections, and styrreth vs vp to the loue of heauenly. For that the chiefe end and scope of Religion is to sequester mens affections from these bare and temporall thinges, and to lift them vp to meditate, loue, and pursue celestiall and euerlasting. Such is the only Catholike Religion, and no other. For she persuadeth to abstayne from pleasures of the flesh, and allurements of this life: She teacheth to contemne riches and honours; and when at any tyme we doe enioy them, to renounce them for the loue of Christ: She counselleth fasting, hayre-cloath, lying on the ground and other bodily afflictions, wherewith the flesh is tamed, & subdued to the spirit.

Only Catholike Religion teacheth perfectiō of life.

Hence

Hence commeth it to paſſe, that there are ſo many in the Catholique Church, who contemning richeſſe, honours, and pleaſures, which they eyther enioyed, or might haue done, haue forſaken the world, giuing themſelues wholy to auſterity of life, and contemplation of heauenly thinges. Amongſt whome may are Noble men, and Noble mens ſonnes and daughters, many gentlemen many rich men, many excellent wittes, many moſt eloquent, and famous for all kind of learning. This is that moſt worthy enſigne of diuine ſpirit and true religion. For that this religion can be no other then celeſtiall, which thus by violence draweth mans nature frō theſe baſe earthly thinges, whereunto it cleaueth, and rayſeth it vp to contemplate heauenly: which vanquiſheth the deſires of temporall thinges, and ingrafteth the loue of eternall; and to conclude, which worketh ſuch wonderfull chaunges in men. But the tree is knowne by the fruite.

Now, other Religions, eſpecially the *Lutheran*, *Caluinian*, & *Anabaptiſticall* (of which we meane chiefly to treate, and

Other religions takeaway desire of perfection and good workes.

do frame this our Consultation) do performe no such thinge. For that they are so far from teaching austerity of life, or contempt of worldly delights, as they call *fasting a humane tradition, whereby God is honoured in vayne: Abstinence from flesh, they call superstition: monasticall vowes, they say, are wicked, vayne, and not to be kept: chastity they teach to be impossible; all must marry, and imploy their tyme in wiuing, which*, as Luther sayth, *is as necessary, as to eate, drinke, sleepe &c.* Out of which doctrine it followeth, that none of those, who follow any of these new Religions, doe eyther tame their flesh by abstinence, keep chastity, or abstayne from marriage and fleshly pleasures, or exercise pouerty for for the loue of Christ, by forsaking their riches: but do all imbrace a loose, vulgar, worldly life, agreable to the inclination of the flesh, and corruption of nature. No man in this religion can once find in his hart to imitate an Angelicall life heere in this world, as many holy men haue done before, and many do at this present in the Catholique Church: no man goeth about to shake of the carkes and cares of this life, breaking in pieces

lib. de vita coniugali.

the

the bandes of the world; that being free and diſchardged therof, he may follow Chriſt our Lord, imitating his moſt holy life, and repreſenting him in his mortall fleſh: for whatſoeuer is aboue the common and popular manner of liuing, theſe new Religions do not allow.

Who then ſeeth not, that in theſe there is no Chriſtian Religion? For although Chriſt, conſidering mans infirmity, doth not commaund pouerty, chaſtity, ſingle life, contempt of ones ſelfe, and the like; yet notwithſtanding doth he counſel vs, and inuite vs therto with great reward, giuing vs an example therof in himſelfe to imitate the ſame. So as by this his example and inuitement, infinite numbers of all orders, ages, ſexes, nations & conditions, being ſtirred vp, haue attayned vnto this high ſanctity, and haue byn therfore admired of all the world. But contrary wiſe theſe new Religions altogeather diſallow the deſyre or ſtudy of perfection, as impoſſible or ſuperſtitious.

Neyther do they alone hinder this moſt excellent ſanctity, but therwithall

ſeeke

Luth. art 31. & 36. & de liber. Christiana. Calu. l. 3. Inst. c. 12. §. 4. & ca. 22. §. 2. Luth. in assert. art. 1. Calvin l. 3. Inst. c. 11. §. 13. & 14: & c. 19. §. 2. 4. & 7.

seek to suppresse all other endeauours & desires of good workes: For that they teach, *That man offendeth in all his works, though this synne be not imputed to those that believe.* Then they teach, *That man by any good workes whatsoeuer meriteth nothing with God; is neuer the more grateful vnto him; neuer the more iust, nor shal haue neuer the more reward for his workes, whether they be more or lesse, or any at all; but that only faith is esteemed & crowned with God &c.*

This doctrine being then once set abroach, what man, trow you, wilbe stirred vp or moued to good workes, prayer, almes, abstinence, or help of his neighbours? For if in all these workes there be sinne, and neyther merit, nor reward, nor profit, what should mooue mē to performe them? who will bestow his labour & goods in vaine, & without any profit, but with hindrance to himselfe? So as these new religions, as yow see, quite take away all good workes from men, and leaue them only fayth, which they esteeme in place & value of all. It is not then credible that Christ by so many sweats and labours, by such his manyfold doctrine and heauenly admonitions,

nitions, by his bloud, crosse and passion would leaue vnto vs, or be the Author of so barren a Religion.

Neyther do we any way obscure the merits of Christ by attributing the force of meriting euerlasting life by our workes, as our aduersaryes obiect, but rather do we illustrate, and extoll the same. For we assigne the merits of Christ to be so forcible and vniuersall, that he did not only merit Eternall Saluation thereby for vs, but also gaue vs force & strength to merit for our selues. As for example, that man should not iniure the Omnipotency of God, but rather extoll it, that should say, that the sayd Omnipotency doth not only worke and produce all thinges, but also giueth force to thinges created, to worke and produce the like. For there is nothing that doth mored eclare the excellency and perfection of the cause, then if the cause doth not only worke or cooperate it selfe, but giueth also force & strength to others to do the same.

An obiection refuted.

The force of Christs merits.

Therfore whē as we say christ did not ōly merit for vs, but gaue vs also force to merit for our selues; we do far more extoll

toll the force of his merits, then they who teach, that he alone did merit all, & left vs no strength to cooperate to his merits. Nay rather those men do greatly iniure Christ, because they take away this force and efficacy from him: like vnto certayne Philosophers, who taught that thinges created had no force in thẽselues to cooperate, but that the only increated power of God did al, and therby iniured his omnipotency, as if he could not giue force to things created to work & cooperate with God. For as he should iniure Christ, that should attribute to man any force of strength to merit, that is not deriued from the merits of Christ: so also should he iniure God, that should attribute any force or power to thinges created that is not deriued frõ the omnipotency of God. Furthermore, as the operations of thinges created are referred vnto God, as the Authour of all, because he gaue them force, and togeather concurreth with them as the vniuersall efficient cause: euen so are all the merits of iust men referred vnto Christ, as Authour of them all, because he gaue them force and power therto, and togeather concu-

concurreth with them as the vniuerſall meritorious cauſe. I omit many other thinges which might be brought to this purpoſe.

II. Consideration.

That Christian Religion excludeth liberty of ſinning.

That Religion is alſo to be preferred, as moſt gratefull to God, which alloweth no liberty of ſynning but by all meanes excludeth it. For as the Religion which is of God ought to ſtirre vp and incite mens mindes to the ſtudy of good workes, and perfection of Chriſtian life: euen ſo ought it alſo to feare them from ſynning, keep them in the feare of God, and, as much as in it lyeth, hinder all ſinnes and offences. Such then is the Catholike Religion. For many wayes doth ſhe remooue all liberty of ſinning.

Firſt, by the Sacrament of Pennance: For that it greatly feareth very many from ſynning, ſeing they know that all their ſynnes muſt be diſcouered

one

one by one in Confeſſion, and Pennance done accordingly; and if any thing be ſtolne, or any loſſe or domage done, the ſame muſt be reſtored, and ſatiſfaction made. Moreouer in this Sacrament is required ſorrow for their ſynnes, and purpoſe to amend their life; wherunto is alſo conferred grace and ayde to performe the ſame: and laſt of all heerin are giuen wholſome admonitions to liue well and vprightly. Wherby we ſee, that this Sacrament doth greatly reſtraine liberty of ſynning.

Secondly by the doctrine of Satisfaction & Purgatory. For it teacheth that after the ſinne and eternall payne is forgiuen (in Confeſſion) there remayneth for the moſt part an obligation of ſome great temporall payne, which vnleſſe we redeeme in this life by the exerciſe of good workes, to wit by prayer, almes, abſtinence, and the like; we ſhall pay it in the next life, with the cruell torment of Purgatory. For that with God no euill ſhall remayne vnreuenged.

Thirdly, for that it teacheth, that one only mortall ſynne vnleſſe it be waſhed away

away in this life by Pennance, is inough to euerlasting Damnation: neyther shall fayth any thing profit to the forgiuenes of synnes, without true pennance.

Fourthly, for that it many wayes striketh into man the feare of God, proposing vnto him diuers of his iudgements, when as he will neuer haue him secure of his saluation, but alwayes to watch, pray, to be sober, to be alwayes intent to do good workes, least at any tyme he be eyther ouercome by tentation, or supplanted through the fraud of the Diuell, or fall by some inconsideration, or els not prepared, suddainly surprized with vnexpected death. And hence it is, that in good Catholikes, who endeauour to liue according to their Religion, we dayly see a wonderfull care and sollicitude in auoyding of sinne: and if through humane frailty, they shall at any tyme commit any offence, they strayght wayes wash it away with Confession, and amendement of their liues.

Now, other Religions do performe no such thing, but shaking of all feare of God, open the wyde gate to all

liberty of ſynne and licentiouſnes.

First, becauſe *they take away the Sacrament of Confeſſion*, wherby men, as we haue ſayd, are greatly hindred from ſynning. For that they ſay, it is an humane Inuention, a Torment of mens Conſciences, and a meere ſuperſtition. It is a wonderfull thing, that any ſuperſtition, or inuention of mans brayne ſhould haue ſuch force to the amendement of our life and quietting of our Conſciences! This force alſo haue the *Lutherans* themſelues, being taught by experience, ſometymes witneſſed. For as *Sotus* relateth, who was preſent, that when the Emperour *(Charles the fifth)* was in Germany, there was ſent vnto him an embaſſage from the famous Citty of Norimberge, by which the Senate demaunded, that the Emperour by his Imperiall power would command auricular Confeſſion to be practiſed: for that they ſayd, they had found by experience, that their Commonwealth after Confeſſion had byn taken away, to abound with diuers crimes againſt Iuſtice & other vertues, which were vnknown vnto them before. This embaſſage, ſayth

Heretiks take away all feare of God, and admit all liberty of ſinning.

In 4. d. 18. q. 1. art. 1.

sayth *Sotus*, cauled great laughter. For if by Diuine law men were not bound to reueale their secret synnes to any, neyther could the Priest, as they thought, absolue them; how could they be compelled therunto by any humane precept, without fruites of remission of their synnes?

Secondly, they do not only take away Confession, but also the *vertue of Pennance*; in that they deny Contrition or sorrow for synnes past to be necessary. For as Luther sayth, *Contrition maketh a greater sinner*: and Caluin sayth, *That S. Hierome who affirming pennance to be the second table after shipwracke, it being impious doctrine, cannot be excused.*

Luth. art. 6. Calu. l. 7. Instit. c. 19. §. 17. Caluin l. 3. cap. 4. §. 18. Luther in assert. art. 5. & 6. Luther ep. ad Valdenses de Euchar. Caluin l. 3. cap. 5. & 6. Luth. supra & in assert. a. 5. Caluin supra d. l. 3. cap. 4. §. 10.

Thirdly, because *they deny the necessity of satisfaction, & say, that that redoundeth to the iniury of the satisfactiō of Christ*: as who shold say, if our satisfaction be of any value, that of Christ is insufficient.

Fourthly, *because they deny Purgatory, and temporall punishment of soules after this life.*

Fifthly, *because they deny any obligation of temporall paynes to remayne, after the guilt of synne is remitted. For that togeather therewith all*

paynes and punishments are forgiuen.

Sixthly, *because they teach that only fayth is sufficient to the remission of all guilt and payne, nor any thing els to be required.*

Luth. in assert. art. 1. Calu. l. 3. cap. 11. §. 13. & 14.

Seauenthly, *because they teach, that no sinne shalbe imputed vnto him that hath a liuely fayth.* And for this reason *Luther* sayd, that the Commandements did no more belong to vs, then the ceremonyes of the old law, but that all obligation therof was taken away at once by Christ, to wit, the because violating therof is no lesse imputed to the faythfull, then the violating of the ceremoniall law. That all these things are thus taught by them, is manifest by the places heere cited in the margent; and euery man that is but meanly conuersant in these Sectes doth know it to be true.

Luth. de libertate Christiana. Calu. l. 3. cap. 4. §. 28. & l. 2. cap. 1. §. 58.

These things standing thus, it is euident that al feare of God is vtterly taken away frō the hartes of men, & the raines of liuerty are loosed to all kind of sinne. Nay, there is as much or rather more liberty giuen by these Religions, as by Atheisme. For if there be no synne imputed to a man that hath the forementioned speciall or liuely fayth, eyther for guilt

guilt or payne: what ſhould let him to commit neuer ſo grieuous or enormous wickednes? What ſhould he feare Hell or Purgatory? Neyther: for by liuely fayth alone, no ſinne ſhalbe imputed to any man, although it be neuer ſo grieuous and filthy. What then? Shall he feare the Diuine wrath, or the ſubtraction of heauenly Grace? No: for that God doth not impute the ſame vnto him: and for the ſatisfaction that Chriſt made, he cannot be offended with him. Doth he feare temporall ſatisfaction, or Confeſſion? Neyther: For that theſe thinges are taken away as ſuperſtitious. What then doth this man more feare then any Atheiſt? Or how doth he not open as wyde a gate to all wickednes & impurity as the Atheiſt? What Atheiſme teacheth, the Scripture witneſſeth, whē ſhe ſayth: *The foole ſayd in his hart, there is no God: they are corrupt, and are made abhominable in all their endeauours: There is not one that doth good, there is not ſo much as one.* And this doth Atheiſme teach, for ſo much as it taketh away the feare of Diuine puniſhment, wherby men are held as with a bridle from ſynning. But theſe Religions do *Pſal. 13.*

no lesse take away the feare of heauenly reueng and chastisement, when as they teach, that no sin shalbe imputed, eyther for offence or payne, nor any man punished therfore.

Moreouer I say, that by these Religions, this wholesome feare of God, is sooner taken away then by Atheisme. For few Atheistes do certaynly beleue, that there is any God at all; but many doubt it, and feare the contrary, and so they be not without feare of punishmēt of him, that may in many thinges represse them. But these Religions do for certayne and without all doubt teach, that synnes are not imputed to the faithfull, and this they commaund to be most firmely belieued; and therfore they leaue no feare, but do shake off all suspition & imagination of punishmēt whatsoeuer: so, as they giue a far greater scope to all wickednes, then Atheisme doth. Neyther do they this by one manner of way only but by a fourefold.

They take away all feare of God foure manner wayes.

First: For that they teach, *that through fayth synnes are not imputed vnto vs, be they neuer so many, or neuer so heynous*; wherof we haue spoken inough before.

Secondly

Secondly: For that they say, *that all those who haue true fayth are predestinated, and that they ought to beleeue the same most assuredly.* And if all the followers of these Sectes be predestinated, & that they are bound to beleeue the same most firmely; wherefore then should they be sollicitous, eyther to liue well, or to shun the workes of the flesh, which the Apostle recounteth? For neither can they doubt of their saluation, or that they shall go to hell; because Gods predestination is potent and immutable, and those who are so predestinated cannot possibly perish. Neyther can they feare the paynes of Purgatory, which they beleeue not: nor yet can they feare punishments in this life, when as synnes are not imputed to them by God.

Caluin l. 3. c. 2. §. 6. 7. 11. 12. 15. 16. & 38.

Thirdly: *For that they take away the liberty of Freewill*, and do teach, *that all things happen by an ineuitable necessity; and that a man cannot make his workes better or worse.* For if there be no liberty, there is properly no synne: like as a lyon when he deuoureth a man, although he committeth euill, yet synneth not; because he doth it not freely, but by the vehement

Luther in Assert. art. 36. l. 1. c. 16. §. 8.

inſtigation of nature; nor is it in his power to moderate this his inſtigation. No man ſhall be then worthy of puniſhment, becauſe that which is done by force of neceſſity, deſerueth no puniſhement: Wherefore there ſhalbe no hell nor any puniſhment at all after this life. For that it ſhould be a great and intollerable cruelty to damne a man to euerlaſting torments for thoſe thinges which by no meanes he could auoyd. Wherfore then ſhould they feare to follow their harts deſire, or do any thing that many pleaſe their appetite?

Luth. ſupra. Cal 1. 2. cap. 17 §. 5. & c. 18. §. 2.

Fourthly: For that they teach, *all mens workes, as well good as bad, to haue bin preordayned by God from all eternity: and to that end, the wills of men are by him inclined, incited forced, and determined to performe the ſame.* For if God do worke in vs aſwell bad as good, there is no reaſon why we ſhould endeauour to auoid euill, or feare the puniſhment therof. For that God is not the reuenger of that wherof he is the Authour, nor can he puniſh that which he will haue done in vs, and cauſeth vs to do. For that this ſhould be more then Tyrannicall cruelty, from which God

is

is knowne to farre off, and free.

Hereby then it is as cleare as the ſun, that theſe Religiõs, by theſe foure waies now declared, do take frõ the mynds of mẽ al feare of God, and do giue as large a ſcope to all wickednes, as euer any Atheiſme in the world: and that the more perniciouſly, becauſe the are not exerciſed in the open view and ſhew of impiety, but vnder the colour (forſooth) of diuine religion and honour, to wit, vnder the faire titles of only fayth, ſatisfaction of Chriſt, liberty of the new Ghoſpell, diuine prouidence, and predeſtination. Vnder theſe ſhaddowes thus couertly hid is ſwallowed ſo much venome, that it wholy poyſoneth the mindes & manners of men. Who then that hath but the leaſt dramme of an vpright iudgement, will thinke ſuch Religion to come from God?

III. CONSIDERATION.

Drawne from the Sanctity of the followers of true Religion.

THAT Religion is to be preferred, wherin very many men haue byn famous for ſanctity of life. For it cannot be that a naughty religion ſhould lead a man to ſanctity, or that true ſanctity ſhould abide with a naughty Religion. But Catholike Religion hath had very many in her Church in all ages, who by common Confeſſion and wittnes of all the Chriſtian world were moſt holy men. Amongſt whome, to omit innumerable others were, S. *Antony* the great, *S. Hilarion*, *S. Gregory Thaumaturgus*, *Saint Nicolas* Biſhop of *Myra*, *S. Athanaſius*, *Saint Gregory Nazianzen*, *Saint Baſill*, *Saint Simeon Stelites*, *S. Cyprian*, *S. Hilary*, *S. Martin*, *S. Ambroſe*, *S. Hierome*, *S. Auguſtine*, S. *Benet*, *S. Gregory* the Great, *S. Vedaſtus*, *S. Amandus*, *S. VVinocke*, *S. Bertin*, *S. Romwald*, *Saint VVillebrord*, *S. Boniface*, *S. Bruno*, *S. Bernard*, *S. Romuald*, *S. Noribert*, *S. Dominicke*, *Saint Francis*, *S. Thomas of Aquine*, *S. Bonauenture*, *Saint*

Saint Francis à Paula, and many more in our age.

That all these men were followers of the Catholike Religion, there can be not doubt; aswell for that they adhering to the Roman Church, did professe the fayth therof, & wonderfully propagated the same: as also for that most of thé were Monkes, & vowed religious men: nay all monasticall institutions & professions had their begining by them. That they were most holy men, it is the common consent of all Christian people for so many ages past that liued in their dayes. Neyther was there euer made any doubt therof. And this the heretikes themselues do also Confesse of diuers of them, and specially of S. *Bernard*, S. *Dominicke*, and S. *Francis*. For it were a great impudency to deny or call into doubt, that which the consent of the whole world auerreth.

If these men therefore were Saints and Catholikes, as all the world doth hold them to haue byn, it followeth necessarily that the Catholike and Roman religion which they held and imbraced, is the true religion, and proceedeth

ceedeth from the Holy Ghoſt.

Firſt, for that it is impoſſible, that a falſe religion ſhould lead to true ſanctity, for that religiō is the foundatiō of ſanctity. That heauenly edifice cānot be built vpō vanityes, nor vpon pernicious and ſacrilegious ſacrifices, as is euery falſity, in religion. It cannot be, that a falſe religion ſhould withdraw the mind frō earthly thinges, and ſo fixe it vpon heauenly, that being kindled with diuine lōue and feruor, ſhould force the ſame to vndergo ſo great labours & paynes for procuring the health of her neighbours ſoules. Notwithſtanding the religion which theſe men imbraced, did performe in them all theſe things; & cōſequently it cannot be, that their religion was falſe.

Secondly, for that, without true Religion, it is impoſſible to pleaſe God. But by the conſent of all, theſe men pleaſed God and were his great friendes and familyars: Therfore their Religion was the true. For how could they pleaſe God who is verity it ſelfe, by a falſe Religion?

Hebr. 11.

Thirdly, if their Religion were not true, then was it from the Diuell; for that

that he is a liar from the beginning, and the Father of lyes, who by his lying and deceytes doth euer seeke to corrupt the true religion, thereby to destroy soules. If it came from the Diuell, how could it then lead them to sanctity, and make them enemies to the Diuell, and friends to God? For *what society is there between light and darkenes?* and what agreement with Christ and Belial? 2. Cor. 6.

Fourthly: It is altogeather incredible that God should permit men so innocent, so contemning themselues and worldly affayres, so studious of his diuine glory, and ardent louers of him, to be deceiued for so many ages, in a matter of so great moment, to wit, in the businesse of religion and foundation of all piety. Who is he that will thinke so impiously of Gods diuine goodnes? They pretermitted nothing on their behalfe, wherby they might please God and aduance his glory, taking vpon them the greatest paynes and labours for the obtayning therof, and wholy implying & cõsecrating their liues vnto him. How cã it be, that his diuin goodnes, that true Light which enlighteneth euery man that

that comes into this world, should not reueale the truth & his light to so worthy ſeruants and louers of him, but ſhould leaue them ſtricking faſt in their blind and peſtiferous errors?

Then is that falſe, which our Lord ſo often repeating, promiſed, to wit, *Aske and it shalbe giuen vnto you: ſeeke and you shall find. knocke and it shalbe opened vnto you. For euery one that asketh receaueth, and he that ſeeketh findeth, and to him that knocketh it shall be opened.* For that S. *Francis*, S. *Dominicke*, S. *Bernard*, S. *Benet*, and the like lightes and wonders of the world, did all their life tyme, aske, ſeeke, and knocke, that they might obtayne of our Lord things neceſſary for their health, and to know and fullfill his will perfectly in all thinges; and yet notwithſtanding obtayned nothing heerin. Falſe alſo ſhall that be, which our Sauiour ſayth. *If you then being naught know how to giue good giftes to your children, how much more will your Father from heauen giue a good ſpirit to them that aske?* for that theſe men did dayly and earneſtly aske this ſpirit, and yet obtayned it not. For that a good ſpirit can neuer be without a good Religion. I omit many other

Matth. 7. Luc. 11.

other things which might be brought for confirmation heerof.

But if it be blasphemy to say, that diuine promises be false, then is it necessary to confesse, that these men did receiue the true fayth and Religion. Wherfore, seing that they imbraced the Catholique Religion, and were most addicted to the Roman Church, detesting and hating all other fayth and Religion that was contrary to this; it cannot be doubted, but that the Catholike and Roman is the only true, & heauenly inspired Religion. And all Religions besides, are false and inuented by the Diuell.

Finally, if their Religion were not the true, but rather some of the Aduersaryes the true Religion; then is it necessary to confesse, all the forsayd men, whome the whole world hath held for Saintes, not to haue byn not only holy men, and friendes to God, but to haue byn impious and enemyes to him, and so damned and adiudged to euerlasting punishments. For without true Religion it is impossible to please God. Neyther can it be sayd, that they were to be excused

excuſed by ignorance: for that ignorance doth not excuſe, except in certayne ſecondary caſes, which by reaſon of ſome poſitiue precept are neceſſary; but in no caſe doth it excuſe in any fundamentall and chiefe head. For otherwiſe any man may obtayne ſaluation without any knowledg of God or Chriſt at al, which is repugnant to al Scripture. But if theſe men erred (as ſome of our Aduerſaryes do pretend they did) then erred they in the chiefe heads.

First, becauſe they acknowledged not a ſpeciall fayth, whereby only we are iuſtified & made partaker of the redemption and iuſtice of Chriſt; and ſinne is not imputed vnto vs, as the authors of other Religions do teach: Therfore they remayned in ſinne, being depriued of the participation of the iuſtice of Chriſt, and conſequently were children of Hell.

Secondly, becauſe according to their iudgment they were out of the true Church of Chriſt (out of which, by conſent of all, there is no ſaluation) and did adhere to the whore of Babylon (for ſo do they call the Roman Church) and

were

were the chiefe mynisters & instrumēts of Antichriſt.

Thirdly, becauſe they were Idolatours, adoring a creature for their Creatour, to wit bread and wyne insteed of Chriſt in the Euchariſt, worſhipping Saintes & their Images &c. Theſe thinges may not be excuſed by any ignorance whatſoeuer. And therfore all theſe were wicked men, and adiudged to hell torments. But how improbable, and incredible are all theſe thinges, and agaynſt the cōmon conſent of all Chriſtian men that euer were? And on the contrary ſide, in other Religions there were neuer any of famous ſanctity, nor can they name ſo much as one. For that their very firſt Authors were giuen to temporall commodityes, and were followers of pleaſures; hauing nothing, ſingular in their liues aboue the common ſort of people, but rather giuen to greater vices and wickednes. But of this point we ſhall ſpeake more heereafter.

Nor doth it any way preiudice our cauſe, that among Catholikes, there by many who do not only not liue well & holily, but do defile their body and

An obiectiō of the Aduersary answered.

mynd also with diuers wickednes. For that they do not these things with leaue and approbation of their religion but against the expresse prohibition therof, and against the threats of punishment, and promise of rewards, which their Religion doth propose vnto them, and doth seeke by all meanes to hinder them. Therfore this wickednes of life is not any way to be imputed to their religion, nor doth it argue the imperfection thereof. For whereas there be three thinges whereby to reuoke men from committing euill, and to incite them to do good, to wit, feare of punishment, hope of Reward, and the excellency it selfe of the good worke wrought; the Catholike Religion doth most highly commend, propose and inculcate the same to her followers; omitting nothing wherby to stir them vp to auoyd synne and follow vertue. And if perchance some of them do not aspire or attayne heerto, that is not to be imputed to Catholike Religion, but to the liberty of their owne freewill which striueth against all these former incitements: But if the sayd Catholique Religion should take

take away all feare of puniſhment, and hope of reward, eſteeming all her good workes to be ſtayned and defiled with ſynne, then might the wicked life of men, and their neglect of good workes be worthily imputed and layd vnto her charge. For euen as he that ſhould take away a proppe from a houſe that were ready to fall, ſhould be the cauſe of the fall of that houſe: So he that ſhould take away the feare of God, and of future puniſhments, whereby men are kept in awe from falling into the pit of ſynne, ſhould be the cauſe of theſe ruines and miſeryes. And in like manner he that ſhould take away that which is wont to incite men to the ſtudy of good workes, ſhould be the cauſe of their neglect and contempt of the ſame.

Wherby it is manifeſt, that euill life and neglect of good workes, which is foūd in ſome Catholiks, is not to be imputed to their Religion but to the liberty ōly of their freewill: Wheras the ſame notwithſtanding amongſt Lutherans, Caluiniſtes, and other followers of new Religions is properly imputed and layd vpon their Religion, which taketh

quite away all meanes that are wont to hinder euill, and incite men to do good, adhering only to the liberty of their free-will, for as much as it hath choſen ſuch a Religion of purpoſe.

IIII. Consideration.

From the miracles wrought by the imbracers of Catholike Religion.

That Religion, in which very many miracles haue byn wrought throughout all ages, is to be preferred before thoſe which be deſtitute of miracles. For that miracles are as it were certayne diuine ſeales and Teſtimonyes. whereby Religion is confirmed. And wheras in Religion there be many thinges that, being aboue nature and humane vnderſtanding, cannot be comprehended or vnderſtood by naturall reaſons; ſome ſupernaturall arguments are therefore needfull, whereby mans vnderſtanding may be conuinced. And theſe be miracles. But only Catholike Religion doth ſhine with true miracles, and

and therfore is it the true Religion, and to be preferred before all other Religions, as hauing teſtimony thereof only from God. That in this Catholike Religion very many miracles haue byn wrought in all ages, euen from the Apoſtles tymes, and are wrought at this day alſo, it is very euident and knowne to all Chriſtian people, being made manyfeſt vnto them out of the hiſtoryes and Chronicles of diuers Kingdomes, and out of the liues and actes of diuers Saintes.

But theſe miracles (ſay our Aduerſaryes) were not true, as partly feygned and partly wrought by the Diuell. But in this there is no ſhew of probability: it being agaynſt the iudgement of the whole world and of all ages: for that all Nations haue now for ſo many hundred yeares held them for true miracles without any doubt at all. Who did euer doubt of the miracles of S. *Gregory Thaumaturgus*, S. *Antony the Great*, S. *Hilarion*, S. *Martin*, S. *Nicolas*, S. *Benet*, S. *Malachias*, S. *Bernard*, S. *Dominicke*, S. *Francis of Aſſiſium*, S. *Francis of Paula*, B. *Father Xauerius*, to omit infinite others? *Caluin. Præf. in Inſtitut.*

That miracles in the Catholike Church are not feygned.

Moreouer that miracles in the Catholique Church are not feigned, may be conuinced by many reasons. First, for that they are written and recorded by most graue and learned Authors. The miracles of Saint *Gregory*, who therfore is surnamed *Thaumaturgus* (to wit for the multitude and greatnes of his miracles) are written by S. *Gregory Nissen* in his life, and by S. *Basil lib. de spiritu sancto cap.* 29. The miracles of S. *Antony*, by S. *Athanasius* and S. *Hierome*. The miracles of S. *Martin*, by *Seuerus Sulpitius*. Of S. *Nicolas* by diuers Greeke wryters; of S. *Benet* by S. *Gregory* the *great* and others; of S. *Malachy* by S. *Bernard*; of S. *Bernard* by diuers most graue Authors of that age; of S. *Francis* by S. *Bonauenture*; of S. *Dominicke* by those who receyued it from men of very great credit. The miracles of S. *Francis de Paula* are recounted in the bull of his Canonization. The miracles of *B. Father Xaierius* after most diligent inquisition made, and wittnesses deposed, were approued by the publike testimony of the Viceroy of *India*. Who then will thinke that these men excelling in sanctity, learning, and authority, would to the destruction of their

their soules, & to the euerlasting infamy of their names, feygne these miracles. therby to beguile the world? For that a lye in those thinges which belong to Religion, is a most pernicious and grieuous synne. Agayne: if these myracles were feygned, they might easily haue bynconuinced and refuted of vanity by men of those ages, amongst whome they were sayd to haue byn wrought: But neuer yet did any man reiect them, except he were a Pagan, a Iew, or an Heretike, Moreouer very many of these myracles haue bynconfirmed by publike testimony of Bishops or Magystrates, who with mature diligence and deliberation examined the causes therof. Finally, to say that they were feygned, is to take away all credit of historyes, and to ouerthrow all knowledge of former tymes: for that it may be aswel sayd of al things anciently done, that they were feygned, when as they cannot otherwise be proued, then by the writings and testimony of Authors.

In like manner, that these miracles were not wrought by the help of the Diuell, is manyfest many wayes.

Firſt, becauſe they were done by moſt holy men, and ſuch as were moſt intrinſecall with God. For who will think that S. *Francis*, *S. Dominicke*, *Saint Bernard*, *S. Benet*, *Saint Martin*, and their like had any familiar conuerſation with the Diuell?

Secondly, becauſe theſe miracles did farre ſurpaſſe the Diuels power: for that the Diuell cannot giue ſight to the blind, cure the lame, rayſe vp the dead, ſuddainly ſtrengthen ſicke of the palſey, in a moment quicken dry and benummed members, and the like, which do exceed all force of nature. Neyther could any Magitian euer do the ſame by any help or art of the Diuell; and yet notwithſtanding very many and innumerable ſuch like did our Saintes worke, and that by only touching, or a few prayers, or the ſigne of the Croſſe, and ſomtymes alſo by a commaund only.

Thirdly, becauſe thoſe miracles that be wrought by the Diuell, do eyther continue but for a ſmall tyme, as being deceyts and deluſions only of the eyes, ſuch as Magitians are wont to do; or if they do continue, they are wrought by naturall

naturall causes, & so do not exceed their naturall force and power. Besides such false miracles are for the most part not only vnprofitable to men, but hurtfull also and wicked: as for example, to make fire descend from heauen, to make statua's speake, and the like, which Antichrist and his false Prophets shall do in the last dayes, as out of the Apocalyps is gathered; neyther do these false miracles profit any to the amendment of life. But the miracles of Saintes haue a perpetuall and solid operation, and are very profitable to men, styrring them vp to the feare of God, and the amendment of their liues. *Apoc.* 13.

Fourthly, New miracles were neuer approued in the Catholique Church without great and diligent examination thereof before made: for that the witnesses are examined, and that for the most part vnder their Oaths; the fact it selfe it narrowly looked into, whether it may be wrought by the force of Nature, or power of the Diuell: all circumstances are considered, by what meanes, order, what occasion, what tyme & place, to what end, before

whome, and vpon whome the miracle is wrought. And oftentymes there want not thoſe, who would willingly exaggerate the matter, or els make it doubtfull and ſuſpected, if they could; and therfore they leaue nothing vntryed or diſcuſſed. So as it is impoſſible, that the deceyt, if any be, can long lye hidden; beſides it doth belong to the diuine prouidence of God not to permit men to be ſo miſerably deluded, eſpecially after ſo great diligence vſed, to ſearch out the truth of the matter.

Fifthly: Yf the miracles of the Catholike Church be wrought by the Diuell to retayne men in their falſe Religion; why doth he not the like then in other Religions, to wit, among the Turkes, Arians, Anabaptiſtes, Libertynes, and the like? Why doth he leaue to worke miracles amongſt theſe, and maketh famous only Catholike Religion therewith? Is it for that perhaps ſhe is more grateful or pleaſing vnto him then all the reſt? but he ought not to neglect others alſo, from whome he receyueth ſo large and ample increaſe: he is delighted with variety of falſe worſhip, that he

he may accomodate himſelfe to the inclinations and affections of all men. Therfore ſeing that only Catholike Religion hath myracles, and falſe Religion hath none; it is an euident token that the miracles of the Catholik Church are not wrought by the Diuell.

Finally, what colour of reaſon can there be, to ſay that the miracles ſhould be feygned, or wrought by the Diuell? Is it becauſe they could not be otherwiſe done? But God is omnipotent and he hath wrought many the like by his Apoſtles, as out of Scripture is manifeſt. Or is it becauſe they be repugnant to Scripture? But our Lord hath plainly promiſed this grace of working miracles and curing, when he ſayd: *Verily, verily, I ſay vnto you, he that believeth in me, the workes that I do, he alſo ſhall do, and greater then theſe ſhall he do, becauſe I go to my Father; & whatſoeuer you ſhall aske in my name, that will I do, that the Father may be glorifyed in the ſonne.* By which wordes he inſinuateth, that the grace of working miracles ſhould alwayes remayne in the Church, and that not the Apoſtles alone, but many Apoſtolical and holy men alſo ſhould *Ioan. 14.*

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from tyme to tyme worke miracles: ſo as we ſee this promiſe of our Lord fulfilled, when Holy men do miracles.

Or is it then, becauſe there is no witnes of theſe miracles? But beſides the witnes of moſt faythfull wryters, we haue the teſtimony and conſent of the people: we haue in many of them the teſtimonyes of Biſhops or Magiſtrats after moſt diligent examination made of the thing it ſelfe, and depoſition of ſworne witneſſes. Beſides that, very many of theſe miracles haue byn publikely done in the preſence of many people; & there are no ancient hiſtoryes extant (beſides thoſe that are conteyned in holy Scripture) that haue ſo many and worthy witneſſes for their truth, as theſe of miracles haue. To theſe may be adioyned the great miracles that are done in euery age, yea almoſt euery yeare in diuers places, by Saintes now raygning with Chriſt, but eſpecially by the moſt Bleſſed Virgin, which in thoſe places where they are wrought are manifeſt to all mē, and may be ſeene & felt of all, & which are alſo confirmed by the publicke Teſtimonyes of ſworne witneſſes, after diligent

diligent diſcuſſion and examination made.

But, ſay our aduerſaryes: True miracles do confirme the Ghoſpell *Marc. vltimo*: But theſe do ouerthrow the Ghoſpell, and ſet vp Idolatry, to wit, worſhip of reliques and Images, inuocation of Saintes, Maſſe, and the like: and therfore they be wrought by the Diuell. But this is a plaine ſophiſme, which is called *Petitio Principij*; for that is heere taken as granted for true, which ſhould be firſt proued, and wherof the whole controuerſy dependeth. For it is ſuppoſed for certayne and vndoubted that Catholike religion is falſe, and therupon is conſequently gathered, that the miracles wherby it is confirmed are falſe and meere illuſions of the Diuell. In this very manner did the Scribes & Phariſies ſuppoſe the doctrin of Chriſt to be falſe and contradictory to that of *Moyſes*, and therehence gathered that his myracles were falſe, and that he himſelfe caſt out Diuells in *Beelzebub* the chiefe of Diuells. *Matth. 12.*

Caluin: Prae in Inſtit.

So alſo did the Pagans calumniate the miracles of auncient Martyrs, ſaying

ſaying they were done by magical artes: and the ſame did the *Arians*, *Eunomians*, & *Vigilantians* of the miracles of Catholikes, as witneſſeth *Victor Vticenſis lib. 2. de perſecut. VVandal.* and *Saint-Ambroſe*, *ſerm. de* SS. *Geruaſio & Protaſio. Hierom. contra. Vigilant.* But we on the contrary ſide by the euident truth of miracles, which may be cleerly knowne ſeene & perceiued of al men do gather the verity of Catholike Religion, wherof the controuerſy now is. For that we neuer yet read of miracles wrought in confirmation of falſe doctrine, ſuch as many Saintes haue done in confirmation of true. We neuer read that dead were rayſed to life by heretikes, the blind made to ſee, the lame ſtraightened, the palſy cured, Diuells caſt out of men. Such miracles as theſe were neuer wrought by *Luther*, *Caluin*, or any of their followers. Indeed *Luther* ſometyme did attempt to caſt out a Diuell from a feminine diſciple of his, but he was in danger to haue byn ſtrangled himſelfe by that Diuell, as witneſſeth *Fredericus Staphilus*, who was preſent at the act. And at another time, he would haue rayſed to life one that was drowned in the

Cocchlæus in actis Lutheri anno 1523.

the riuer of *Alba*, but in vayne. In like manner *Caluin* attempted to rayſe one to life who by his perſwaſiō feygned himſelfe dead, but with ſuch ſucceſſe, that of aliue man he became dead indeed: for that by the iuſt iudgment of God, when as *Caluin* came to raiſe him, he was found without life. The whole ſtory wherof with all particulers is at large recounted by *M. Hierome Bolſecke in vita Caluini cap.* 23. Wherfore ſeing neither true nor feigned miracles do ſucceed with them, they endeauour to take quite away frō the Catholike Church this moſt ſtrong rocke and firmament of miracles, which altogeather conuinceth the vnderſtanding of man: but with no ſhew of probability at all, as we haue ſhewed.

As thoſe therfore, who pondering and weighing well the miracles of our Sauiour and his Apoſtles, with a quiet & humble mynd, ſetting aſide all hatred & other euil affections, could not doubt, but that their doctrine proceeded from God: euen ſo now, they that without hatred and paſſion of mynd conſider well of the miracles, that haue byn wrought in the Catholike Church, by holy men

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in all ages both aliue and dead, cannot doubt but that their Doctrine and Religion proceedeth from God, and that the Church wherunto they adhere, is the true Church of God.

V. CONSIDERATION.

From the Conuerſion of Nations, by the imbracers of Catholike Religion.

THAT Religion is eſteemed to be the true, and conſequently to be imbraced, wherunto alwayes Natiõs haue byn conuerted. For that our Lord hath often promiſed in Scripture this conuerſion of Nations, to the true fayth & worſhip of God, which promiſe muſt be fulfilled: But the Religion wherunto Nations in all ages haue byn, and now in this our age alſo are conuerted, is the Catholik & Roman Religion. *Ergo*, there can be no doubt, but that this is the true Religion of Chriſt.

Pſal 1 & 21. *Oſe.* 1. *Matth. Marc. Luc. vltimo.*

Now then, that Religion, wherunto theſe nations haue alwayes byn, and

and are conuerted, is the Catholike and Roman Religion, is moſt manifeſt by that which hath byn done alwell in this our age, as in former before. For that in this our age, there haue byn infinite, and dayly ſtill are conuerted in the Eaſt *Indies*, in *Iapone*, and in the vaſt Kingdome of *China*, beſides in many Ilands of the Indian ſeas. All theſe paſſe from their Gentility to the Catholike Religion, & are vnited to the Roman Church; and this by Religious mens endeauours, ſent thither by authority from the Pope.

In the laſt, or fourteenth Age, one only S. *Vincent* surnamed *Ferrerius*, of the order of Saint *Dominicke* conuerted to the Catholike fayth fiue and twenty thouſand, partly Iewes, and partly Saracens, as teſtifyeth S. *Antoninus* a famous Writer of that age 3. *p. Hiſtor. tit.* 23. *cap.* 8. §. 4.

In the 13. Age were conuerted very many to the Catholike fayth in the Kingdome of Tartary, by two Friars of S. *Dominickes* order, being ſent thither from the Pope; the Emperour of *Tartary* himſelfe whome they cal the Great *Cam*

desiring the same, as wryteth *Paulus Venetus*, whose help and endeauour the said Emperour vsed in effecting of this busynes.

In the 12. Age, the people of Norway were conuerted vnto the Roman Fayth by* *Adrian* the fourth, before he was Pope, as writeth *Platina* in the life of Pope Alexander the fourth.

* This Adrian was an Englishman and called Nicolas Breakspeare before he was assupted to the Apostolik Sea.

In the 11. Age were the Hungarians for the most part conuerted, and Bishops ordayned and appoynted there by the Pope of Rome, at the request of their King *Stephē* afterwerds a Saint, that was newly conuerted to the said Roman fayth: as wryte the *Centuriators* of *Magdeburge*, *Cent.* 11. *cap* 2.

In the 10. Age, were many Prouinces conuerted to the Roman fayth, by the endeauours of *Henry* the first Emperour, *Adalbert* and *Methodius* Archbishops of *Bohemia*, and *Morauia*, as testify the Centuriators abouc mentioned, *cent.* 10 *cap.* 2.

In the 9. Age, were the *VVandalls Bulgarians, Sclauonians, Polonians*, with those of *Denmarke* and *Morauia*, conuerted to the fayth, and vnited to the Roman Church

Church. *Centur 9. cap. 2.*

In the 8. Age, was conuerted a great part of Germany to the Roman fayth by S. *Boniface*, ſent thither for that purpoſe from Pope *Gregory* the ſecond. *Cent. 8. cap. 2.*

In the 7. Age were conuerted thoſe of Franconia (or Franke-County) by S. *Kilian*, ſent thither from the Pope of Rome alſo. *Cent. 7. cap 2.*

In the 6. Age, were the Engliſhmen conuerted to the Roman fayth, by Monkes ſent thither for that purpoſe from Saint *Gregory* the Great. *Cent. 6 cap. 2.*

Finally, thoſe of *Brabant*, *Flaunders Holland*, *Frizeland*, *VVeſtphalia*, *France*, and other adioyning Nations, by whome were they conuerted? Were they not conuerted by diſciples of the Roman Church, to wit, S. *Seruatius*, S. *Eloy*, S. *Rumwold*, S. *Amandus*, S. *Vedaſtus*, S. *Leuine*, S. *Remigius*, S. *VVillebrord*, S. *Swibert*, S. *VVulfrane*, and others, who all were moſt addicted to the Romã Church? By which it is manyfeſt that all Nations, which haue byn conuerted from Paganiſme or Iudaiſme to Chriſt, for theſe

thouſand yeares laſt paſt, were conuerted to the Catholike Roman fayth, and vnited and incorporated to the Roman Church.

This is alſo confirmed, beſides other tokens, to haue byn the Roman fayth and Religion, by Prieſts, by altars, by worſhip of holy Reliques & Images, by pilgrimages, by inuocatiō of Saintes, by Monaſteryes, by Monkes, by Obedience to the Pope, and by very many other things proper to Catholike Religion which were in vſe among all Nations after their Conuerſion, vntill of late they were takē away and aboliſhed in ſome places, by theſe new vpſtart Religions. What man is there, that maturely conſidering theſe things, can any way doubt, but that Catholike Religion is the true? For that in her, he ſeeth fulfilled Gods diuine promiſe of the cōueiſion of Nations. To her do fly ſo many people, ſo many remote Nations, ſo many moſt potent Kingdomes, forſaking their Idolatry, abandoning the impurity of life, reiecting the multitude of wiues, forgetting their barbarous and ſauage manners, baniſhing all former

liberty

liberty of life, and as it were, to become tame and tractable vnder the yoke of Christ, sweetly to tast of the feare of God, to conforme themselues to all modesty of life, and last of all to be inflamed with the contempt of temporall things, and loue of celestiall. How is it possible that, that Religion should be false and impious, which doth worke such wonderfull mutation in the harts of barbarous people? To conclude how can it possible be, that the Diuine Prouidence should permit all these Nations so many yeares to be deceiued, when as they haue forsaken their Idolatry, so hartily imbraced verity, and vnited themselues to the Church of Christ: and now to force them as it were into other abhominable errors, and new Idolatry; and that by such whowere accompted and accepted of all men for lawfull Minysters of the Church, and were famous for sanctity of life, wisdō & miracles? God forbid, that euer we should so thinke of his Diuine goodnes & prouidence, which he vseth for mans saluation.

Furthermore, to *Lutheranisme*, *Caluinisme*, or *Anabaptisme* there was neuer

heard of any conuerſion of Nations, or Pagan Kingdomes, but only a defection of ſome few, who profeſſing the name of Chriſt, & weary of their ancient Religion and diſcipline, did follow the liberty of their luſt & nouelty, which is a manifeſt argument of hereſy. For that hereſy is nothing els, but a corruption of Catholike doctrine, & a detection, or falling away from ancient Chriſtian Religion, only retaining the name of a Chriſtian. Beſides the ſtudy of hereticall teachers, is not to conuert Ethnicks, but peruert Chriſtians; which *Tertullian* excellẽtly deſcribeth in his booke of Preſcriptions. *Of adminiſtration of the word* (ſaith he) *what ſhall I ſay? Seing that their buſines is not to conuert Ethnicks but to peruert ours* (Chriſtians:) *They do take more glory to bring to ruine thoſe that ſtand faſt, then to help thoſe vp that are fallen: becauſe that this their endeauour comes not from their owne building, but from the deſtruction of truth. They digge vp ours, to build vp theirs. So as it commeth to paſſe, that they worke the downfall of ſtanding edifices more eaſily, then the building of decayed ruines.*

VI. Con-

VI. CONSIDERATION.

From the Name Catholike, *and from the thing it ſelfe, ſigned or marked with this Name.*

FVRTHERMORE that Religion is to be eſteemed for the true Religion, which hath alwayes byn accompted & called *Catholike*, according to that of the Apoſtolicall creed, *Credo Sanctam Eccleſiam Catholicam*, I belieue the holy Catholike Church: But the Roman Church of all other Churches is only called the *Catholike*, and her followers *Catholiks: Ergo*, only the Roman Religion is the true Religion of Chriſt. That the Roman Church is and alwayes hath byn only called *Catholike*, is manifeſt. Firſt by the very vſe and cuſtome of ſo calling her, receyued throughout the world: ſo as oftentymes the heretikes themſelues in their wrytings do call her *Catholike*, and her followers *Catholikes*: neyther did any Sect Whatſoeuer deſerue that name. For neuer were the Marcionites, Montaniſtes,

Donatiſts, Pelagians, Vigilantians, Waldenſes, Lutherans, Caluiniſts, or Anabaptiſts called *Catholiks*, or their doctrine *Catholike*: Only the Roman Church, with the people adhering vnto her, is called the Catholike: and the Religion, fayth & doctrine of this Church, is called the Catholike Religion, the Catholike faith, the Catholike doctrine, and her followers *Catholikes*.

Catholike is extended to all Nations.

Secondly, becauſe *Catholike* is the ſame that *Vniuerſall*, moſt largely extending it ſelfe to all. And ſuch is the Roman Religion, for that it being dilated and ſpread ouer all the world, doth extend it ſelfe to all nations and Kingdomes. For that there is no Kingdome nor Nation vnknowne to vs, which eyther doth not, or ſometymes did, or doth not now begin to imbrace this religion. Nay, now adayes the profeſſion of this our religion is almoſt publike amongſt all Nations; to wit, amongſt thoſe of *Iaponia*, *China*, *India*, *Perſia*, *Tartaria*, *Turky*, *Africa*, *Braſile*, *Perù*, *Mexico &c.* For that in all theſe places are found Catholikes, Churches, Altars, Images of Chriſt, and of Saintes: Maſſe is there celebra-

celebbrated, our Sacramẽts are there adminiſtred, holy dayes and faſting dayes are there kept, and finally the Roman religion is there publikely obſerued. Who can then doubt, but that this is the true way of ſaluatiõ to al, which our Sauiour would haue to be taught, preached, and propoſed to all nations? which he would haue to increaſe and fructify in all Kingdomes in due tyme and ſeaſon? and which he doth ſtil conſerue by ſome meanes or other in euery place, ordayning that Catholikes be ſo diſperſed throughout the whole world, that by thẽ Infidels may come to the knowledge of true Religion.

Moreouer this Catholike Religion doth extend it ſelfe to all tymes, euen frõ the Apoſtles. For that there can be no age from that tyme aſſigned, wherin this Religion did not floriſh. In all ages hath Maſſe byn celebrated both for the liue and dead, feaſtes ſolemnized, faſtes obſerued, Monaſticall vowes made, Saints worthipped, their reliques honoured; and ſuch other like proper enſignes of our Religion haue byn in vſe and practice, as is manyfeſt out of the

It extendeth it ſelfe to all tymes.

writers of all tymes.

No ſect euer called Catholik.

On the contrary ſide, let vs looke vpon all other ſectes, and we ſhall neuer find, that any one of them was euer called *Catholike*, nor their followers *Catholikes*, as we haue ſayd: but that euery one tooke their names of their firſt Authors, as the *Simonians*, *Valentinians*, *Pelagians*, *Lutherans*, *Caluniſts &c.* No ſect was euer ſpread ouer the world. When Catholike Religion began once to appeare, in ſhort tyme it was ſpread ouer the whole world, and began to increaſe and fructify almoſt in all Kingdomes, as Saint *Paul* affirmeth. But Lutheraniſme, Caluiniſme & Anabaptiſme now after 70. or 80. yeares are yet confined to certayne ſtrayt corners, & do rather dayly decay, by eyther going into other ſectes, or els returning to Catholike Religion, then any way increaſe. For that none of them hath continued from the Apoſtles times, but all ſprung vp and inuented within theſe 70. or 80. yeares laſt paſt: and therefore neyther in regard of tyme, place, nor otherwiſe, can they be called Catholike. Againe, I ſay, that Catholike Religion is one, and the ſelfe ſame euery where.

No ſect euer ſpread ouer the world.

Rom. 1.
Coloſſ. 1.

where. But these religions are exceeding different amongst themselues, and disagreeing in their chiefe heads and members, one damning another to the pit of of Hell: how therfore can they be called Catholike?

VII. CONSIDERATION.

From Succession.

FVRTHERMORE, that Religion is to be accompted the true, whose ministers do all descend from the Apostles, and are eyther the Apostles successors or haue receiued their order and authority from their successours. For by this reason it will appeare manifest, that that Religion and Church which doth honour & imbrace a religion so descended, to be Apostolicall: *Ergo &c.*

Now that all Mynisters of the Catholike Religion, whether we consider the power of their order or Iurisdiction, haue descended from the Apostles, it is cleere. For that all inferiour ministers, especially Priests, Deacons, & Subdeacons receiue their orders from Bishops.

Bishops: Bishops also haue their order from other Bishops: and these likewise agayne from others: and so furthermore vpwards to the Apostles, who receyued this power immediatly from Christ.

As all men therfore, according to their vitall and naturall power, do by a long course of genealogy descend from our first Parent Adam: so do all mynisters of the Catholik Church, according to their supernaturall power, by a longe succession of ordination and sanctificati. on, descend from Christ our Lord, who is the second *Adam*.

And there is no mynister in the Church but can deduce the power, wherwith he cõsecrateth, sacrificeth, absolueth from synnes, administreth other Sacraments, and sanctifyeth Christian people, from Christ himselfe, as the first head and Author therof. So as also, all those workes, which by this power he effecteth, are attributed to Christ, as to the first and chiefe Author, who instituted this sayd power, and doth inuisibly protect and assist the same, man being only but the instrument, whereby all these thinges are done, as Saint *Augustine*

and

and other Fathers do excellently declare. In like manner all the power of Iuridiction of Myniſters in the Catholike Church, by which they gouerne Chriſtian people, preach the word of God, and exerciſe all other Paſtorall offices doth deſcend from Chriſt, and may be perſpicuouſly reduced to him. For that Paſtors haue their iuriſdictiō from Biſhops, Biſhops from the Pope; and the Pope himſelfe, for that he is the ſucceſſour of S. *Peter*, in the ſame Chayre and gouernement of the Catholique Church, doth neceſſarily alſo ſucceed in the ſame Iuriſdiction, which was giuen immediatly by God to Saint *Peter*, and in him to all his lawful ſucceſſours. And thoſe alſo in the Church who haue not power ordinary, but onlly delegated, to witt, no proper Iuriſdiction of their owne, do receiue the ſame from their Paſtours, Biſhops, or the Pope. So as there is no myniſter in the Catholike Church, no preacher or teacher of the word of God that cannot cleerly demonſtrate his miſſion, and ſhew the ſame to be deriued frō Chriſt. And truly except they could ſo do, they

Tract. in Ioan. Chryſoſt. hom. 60. Ambroſ. l. 4. de ſacram. cap. 4. & 5.

were

were by no meanes to be heard or regarded, but had in ſuſpitiõ for wolues when as they entred not into the ſheepfold through the dore, but crept in ſecretly ſome other way.

This argument alwayes did the ancient Fathers greatly eſteeme and alleage, for the conuincing of all hereſies. For therby is ſhewed the continuall ſucceſſion of our Religion throughout all Ages, vp to the Apoſtles tymes. *I am held in this Church* (ſayth S. (a) Auguſtine) *by the Succeſſion of Prieſts* (& Biſhops) *that haue come downe euẽ frõ the Sea of Peter the Apoſtle, to whõ the care of feeding our Lords flocke was cõmitted, to the preſent Bishop of Rome* (Anaſtaſius) *that holdeth the ſea at this day.* And the very ſame hath S. *Hierome* in his dialogue againſt the *Luciferian* Heretikes, which by & by we ſhall haue occaſion to recite.

Irinæus l. 3. c. 3 Tertul de præſcrip. Auguſt. epiſt. 165. Optatus l. 2. contra Parmen. cap. 4.

(a) *cap. 4 contra Epiſt. Fundam.*

Now, none of the myniſters of the reformed Religion can ſhew this. And as for the power of order, whereby to adminiſter Sacraments, and ſanctify the people, truly they cannot reduce it to the Apoſtles and Chriſt, as we haue done, for that they haue vtterly taken all ſuch power away. Neyther is there

any

any Biſhop or Prieſt among them (except perhaps ſome Apoſtata from the Catholik Rkligiō whoſe degree or dignity amongſt thē is now no more of value:) wheras withſtanding the Church of Chriſt hath alwaies had theſe degrees, and byn gouerned therby. Neyther haue they any power of Iuriſdiction, wherby to preach the word of God, adminiſter Baptiſme, and gouerne the people with diuine reuerence in ſpirituall affayres of their ſoules. For I would demaund of whome *Luther* and *Caluin* receyued this power of Iuriſdiction? By whome was eyther of them ſent to preach the new Ghoſpell, and reforme the people? That they were not ſent by the ordinary Paſtors of the Church it is euident: therfore they came of themſelues, being ſent by none. But what can be a more certayne ſigne, that they are not to be heard, but rather to be fled from? *For how ſhall they preach* (ſayth the Apoſtle) *vnleſſe they be ſent? He that entreth not* (ſayth S. Iohn) *by the dore into the ſheepfold, but clymbeth vp another way, he is a thiefe and robber: but he that entreth by the dore is the Paſtour of the ſheepe.* Now, whoſoeuer without ordinary

Rom. 10. *Ioan.* 10.

ordinary and lawfull authority do exercise the office of Pastour, they enter not in by the dore.

But perhaps, they will say, that they were sent immediatly by Christ, & of him receaued authority to reforme the Church. But that is not inough so to say; for that all Arch-heretikes do say the same of themselues. Wherfore it behoueth them to bring forth & shew their euidence wherby to witnesse it, and so to conuince vs, that they were sent of Christ, as the Apostles did confirme their mission with many and great myracles: otherwise we ought not to accept of their reformation. Nay we are rather bound to reiect them as falle impostors. Agayne, how is it possible for them to be sent of Christ, when as they teach so diuers and disagreeing opinions among themselues? For if *Luther* were sent of Christ, then cannot *Calum* be also sent of him, who in many points impugneth *Luthers* doctrine, and damneth it to the pit of hell, as impious and hereticall? And contrary wise, if *Caluin* were sent of Christ, then could not *Luther* be sent of him also, for that God is not contrary to himselfe

Wehther sectaries be sent of Christ or no.

himselfe, neither do the spirits of his true Prophets impugne or contradict one another. Other things I omit, which might be alleadged to the same purpose.

VIII. Consideration.

From the consent of the auncient Fathers and Doctours of the Church: & from the decision of controuersies, without which there is no sodality or fellowship.

That Religion is thought to be of Christ, and to be preferred before all other, in which the whole and full consent of Doctors of euery age & Nation, about the principall heads of our fayth, hath cõcurred, & wherin there hath bin an easy determination of all Controuersies: from which if once thou chance to decline or fall, thou hast no certainty left, which way to betake thy selfe. But such is only Catholike Religion, & therfore the true religion of Christ.

And first of all, concerning the

conſent of Doctors, about the chiefe heads of our religion, it is manifeſt out of their wrytings. For what ancient Doctors ſoeuer, eyther in *Greece*, *Aſia*, *Ægypt*, *Africke*, *Spayne*, *Italy*, *France*, *Germany*, or *England*, that haue written of the myſteryes of our religion, they do all agree aboue the liberty of Free will, about merit of good workes, ſacrifice of the Maſſe for the quicke and the dead, Monaſticall vowes, faſtes, inuocation of Saintes, and the like, which are by theſe newfangled Religions reiected and reproued, and cannot be denied by the Lutherans & Caluiniſtes themſelues: only they ſay, that theſe thinges were blemiſhes of the ancient Doctors, inclining as it were to ſuperſtition & humane traditions: and ſo they appeale to the word of God, expoũded by themſelues in their owne ſenſe. But how improbable is it thinke you, that all theſe Ancients, writing with ſo great conſent of one & the ſelfe ſame thing, & in diuers places, ſhold erre? And the conſent of many about one thing, eſpecially when as there hath byn no conſult or communication had therof before, is a very great ſigne of truth, drawing

Caluin l. 2. c. 2. 3. 14. & 16. & l. 3. c. 4. & 5. & l. 4. c. 12. Centuriatores cent. 2. 3. 4. 5. c. 4.

drawing vnto her, & as it were, binding togeather in one, the myndes and iudgements of many enlightened from heauen. For as it is the property of *Verity*, becauſe ſhe is only one, to gather togeather in one conſent: ſo is it the property of *Falſity* becauſe ſhe is manifold, to diſſipate, and ſeparate herſelfe into diuers opinions and errors. Wherby it cometh to paſſe, that Heretikes writing of one matter, in diuers places, do neuer lightly agree, but are deuided into very many opinions among themſelues, when as once they haue departed from the truth.

Moreouer, there is not one opinion of Catholike Religion, which can be ſhewed to haue bin brought in a new into the Church by any man, which is a manyfeſt ſigne, that it alwayes remayned in the Church, and came from the Apoſtles. For if any new opinion ſhould haue byn ſo brought in after the Apoſtles tyme, agaynſt the Apoſtolicall doctrine, it would eaſily be diſcouered in what tyme, and age the ſame began: In what place, who was the Author, and who they were that oppoſed themſelues

agaynſt ſuch a nouelty: ſeeing that no new opinion can be brought in without great ſtir, and contradiction. For if it be ſo, that we can ſhew of euery leaſt hereſy, in what tyme and place the ſame began, who was the Author, & bringer in thereof, who oppoſed themſelues againſt it, what tumults were rayſed therabout, by what Pope and Councell the ſame was condemned: If all this, I ſay, can be ſhewed of euery hereſy: how much more eaſy were it to ſhew the ſame of the principall & chiefe heads of our Religion, if any innouatiõ had been made therin? It is therfore manyfeſt and cleere, that this our Catholike Religion doth not only agree in ſucceſſion of Miniſters, but is continued alſo & conioyned in conſanguinity (as old *Tertullian* ſpeaketh) with the ancient and Apoſtolike, as now we haue ſayd.

Tertu. l de Præſcript.

That the opinions of the new reformed Religions do not agree with the ancient, our Aduerſaryes themſelues confeſſe, when as concerning the former heads mentioned, they reprehend & taxe the Ancient Doctours of ſuperſtition, affirming, that they cannot be excuſed from

from error, as afterwards more largely we ſhall demonſtrate.

Agayne, concerning the Controuerſyes which now and then do riſe vp in the Catholike Church, the continuall vſe and practiſe of the ſame Church doth witnes, that they are ſoone determined and ended. For that this Catholike Church hath an infallible Iudge of Controuerſies, to wit the Pope with a generall Councell, by whome all controuerſyes hitherto haue quickly beene decided, all hereſyes that haue riſen in diuers ages beene condemned, and put to flight, by whome Catholike people haue byn preſerued in one fayth, one Religion and doctrine throughout the world. By this meanes was condemned the hereſy of *Arius* by the Councell of *Nice*, vnder Pope *Siluester*: that of *Macedonius* by the firſt Councell of *Conſtantinople* vnder Pope *Damaſus*: of *Neſtorius* by the *Epheſine* vnder Pope *Celeſtine*: of *Eutiches* by *Calcedon* vnder *Leo* the firſt: that of the *Image-breakers* by the ſecond of *Nice*, vnder *Adrian* the firſt: and to omit others, that of *Berengarius* concerning the Euchariſt by the Synods of *Rome*, and *Verſells* in *France*

Controuerſies quickly decided in the Catholicke Church.

vnder *Leo* the 9. by that of *Towers* vnder *Victor* the ſecond, and by two other agayne of *Rome*, vnder Pope *Nicolas* the 2. and *Gregory* the 7.

And furthermore in all reaſon it is required that the cauſe & weight of Religion, being common to the whole Church, ſhould not be iudged of any priuate mā, who hath no eminency or dignity in the Church, but of the vniuerſall Paſtour thereof, togeather with other particuler aſſiſtants & Iudges, to whome the gouernment of the Church is committed, & who do alſo repreſent the vniuerſall Church it ſelfe, as certayne heads vnited togeather.

And ſo likewiſe the controuerſyes that ariſe in a Commonwealth about Lawes and priuiledges are to be decided of no other, then the King, his Counſell and chiefe Nobility of the Kingdome, who repreſent the whole Kingdome. For looke to whome it belongeth to gouerne any Community or Commonwealth, either in temporall or ſpirituall affayres, to him it belongeth alſo to end contentions, and determine all Controuerſyes, concerning any Matter belonging

ging to his gouernement, taking away and putting to ſilence all contradiction ariſing therabout for the tyme to come. And truly vnleſſe the Church had ſuch power and authority, it would be a very imperfect and maymed Church, and more miſerable then any temporall Kingdome, or politicke Cõmonwealth. For that there ſhould neuer be any end of contention concerning the principall heades of our fayth, no deciſion of debates and contradictions; whereby it would neceſſarily come to paſſe, that the ſayd Church ſhould ſoone be turned and deuided into a thouſand ſeuerall ſects, as we ſee it dayly fall out in the Heretikes Conuenticles.

Herehence it followeth, that all the chiefe heads and articles of our fayth are certayne and determined; neyther is there any iarring or variance therabout, but rather a ſpeciall concord and vnion amongſt all. Wherby is deduced an another euident conſequence, that ſo ſoone as euer one falleth from Catholike Religion, he hath no certaynty whereupon to reſt, or whither to turne himſelfe, or to whome he may ſafely commit the

Nothing certayne out of Catholike Religion.

care of his ſaluation. For let me aske this queſtion. In this ſo great variety of Religions, which wouldeſt thou imbrace? The Lutheran? And why not the Caluinian or the Anabaptiſticall? why doſt thou perfer the Lutheran before the reſt? do not the Caluiniſtes and Anabaptiſtes alleadge Scripture for their part, as faſt as the Lutheran doth for his? Agayne if thou wilt needs be a Lutheran, whether I pray thee wouldſt thou be a ſoft or riged Lutheran? to wit, whether wouldeſt thou imbrace that pure religion, which Luther the Dutch Prophet deliuered, or rather that which *Philip Melanchthon* did poliſh and trim vp a new? But this alſo is variable, for that the Confeſſion of *Auguſta* hath oftentymes byn changed. If thou wouldeſt be a Caluiniſt, why not rather a Lutheran, ſeing that Luther was the firſt Father that begat this light of the new Ghoſpell to the world? Agayne if thou wouldeſt needes be a Caluiniſt, whether then Puritan or Proteſtant: For ſo much as theſe two (being the brood of Caluiniſme) do not a little differ among themſelues, as they that liue in England do well know? I omit

omit very many differences wherinto euery one of these sectes are deuided and mangled; as also the Anabaptistes. No solide reason therfore can be giuen why thou shouldest imbrace or prefer any one of all these religions before another; for that euery one of them do both brag and boast, that the word of God makes for them; that they haue the spirit of God, that the sense of Scripture is perspicuous for their doctrine, and whatsoeuer is contrary herto is false and manifestly repugnant to holy Write. Nor haue they any other proofe for all this, then that it is euident to him that hath the spirit. And seing then, that euery one of these Sectaries do alleage the self same reason for their doctrine, and do build vpon the selfe same foundation; it followeth therfore necessarily, that thou must eyther imbrace all these religions, or els none of them.

But Catholike Religion doth far otherwise proue their opinions and doctrine, to wit, out of Holy Scripture, expounded according to the common sense and vnderstanding of the Ancient Fathers, and by the Doctours of all ages,

by the ſanctity, miracles & propheticall ſpirit of al ſuch as haue imbraced this religion: as alſo by the conſtancy and vniformity of doctrine in all ages, by the purity of life wherunto ſhe leadeth, & laſtly by the conuerſiō of Nations, and who haue byn conuerted vnto this doctrine.

IX. CONSIDERATION.

From diuers Cauſes and Reaſons, for which theſe new doctrins are to be ſuſpected & ſhunned.

ALL other Religions, but the Catholike, and namely the *Lutheran*, *Caluinian*, and *Anabaptiſticall* (of which principally we treat in this place) are worthily to be ſuſpected, and as hereticall ſects are to be ſhunned for many reaſons, which heere I meane briefly to pōder, and recount.

The

The I. Reason,

Deduced from Nouelty.

ALL Nouelty, and (as S. *Gregory Nazianzen* calleth it) new Inuention, in euery Commonwealth, but especially in matters of religion, is to be shunned. Christian Religion is a thing most ancient, solid, vnchangeable, & durable to the worlds end; it being the forme, vigour, and, as it were, the very life of Christs Church. For as flesh, by life, is quickened in a liuing man: euen so is the Assembly of men in Christs Church by religion (which otherwise of it selfe is flesh) formed into a spirituall Kingdom. And agayne, as the Church and Kingdome of Christ is a thing most ancient and indeleble, *Against which Church the gates of hell shall not preuayle: and to whome Christ promised his assistance to the worlds end:* Euen so is religion, vpon which the Church and Kingdome of Christ doth stand firme & stedfast. Nouelty therfore is repugnant to the Religion of Christ. *Matth. 16. & vlt.*

Now that these Religions are

new

new is manyfeſt. Firſt, for that we can nominate and bring forth their firſt Authors, tyme, place and manner how they were brought firſt in, and who they were that oppoſed themſelues agaynſt them: what great ſtyrres and troubles alſo were rayſed euery where about them; and laſtly how, and by whome they where condemned as noueltyes and hereſyes. And what can be a more manyfeſt ſigne of nouelty then this? In like manner all other hereſyes, that haue byn brought in agaynſt the Apoſtolike doctrine of Chriſt are conuinced of nouelty, for that we can ſhew what tyme euery one of them began, in what place, who was the Author, who were the oppoſers therof, and laſtly by whome they were condemned of nouelty.

Secondly, before the yeare of our Lord 1517. Lutheraniſme was neuer heard of in the world, nor likewiſe Caluiniſme or Anabaptiſme, which are the daughters of Lutheraniſme. For that it is manyfeſt out of Authors, that when Luther firſt began to peepe out his head, there was no other religion knowne to be exerciſed in the world (beſides the

Iewiſh

Iewiſh, Mahometan and Pagan) but the Catholike, & that of the Huſſites.

Thirdly, if you ſay, that any of theſe Religions, for examples ſake the Lutheran, alwayes was, but yet lay hid: then I aske in what place the ſame lay hid, in what Kingdome or towne and who were the patrons & defenders thereof? Agayne how know you, that this Religion was before, when as the ſame cannot be knowne but by ſome authors, who do not ſo much as inſinuate any ſuch thing, but the quite contrary. Furthermore, wheras in euery age, and place there haue byn Inquiſitours of hereticall neweltyes; by what meanes then could this religion lye hid for ſo many ages, that it ſhould neuer be diſcouered, or that neuer any one of the followers or teachers thereof ſhould fall into their hands, and be puniſhed? Surely neuer any hereticall Sect could yet lye hid ſo cunningly, but that ſhe ſhould often haue byn deprehended, and publikely called into examination and queſtion. Moreouer if before Luther, that Religion had byn in the world, how chance that the followers therof, who had hitherto

therto layn hidden, did not then come publikely forth, when Luther began to preach, & acknowledg him for the Doctour of their fayth & League-maker of their Religion? How hapned it then, that they came not abroad in publicke, and imbraced him as their fellow, and Patrone, who had now at laſt ſet at liberty this their Religion, ſo long before layn hidden and oppreſſed in ſecret corners? But no ſuch appeared that were euer followers of that Religion before, but that as many as ioyned themſelues with Luther, did profeſſe Catholike religiō before; as Luther himſelf was alſo Catholike before, & a Friar, who for 15. yeares togeather had dayly and deuoutly ſayd Maſſe, as himſelfe confeſſeth.

De Miſſa angulari lib 2. cont. Zuingl.

By all which it is more cleere then the ſunne, that Luthers Religion is altogeather new, and was not knowne vnto the world before his tyme: nor that there was any company of men, no not perhaps ſo much as any one particular perſon before *Luther*, who profeſſed the ſame Religion; that is to ſay, held all and euery of the ſame heades of beliefe, or the ſame body of doctrine, which

which Luther did. And although Luther tooke ſome of his opinions from the old Heretikes, notwithſtanding Lutheraniſme is not therfore the ſame Religion with that of the old heretikes, but only in part: for that a Religion is the imbracing and comprehending of all the heads of beliefe, which are ordayned and determined to belong to fayth: but none before Luther did euer teach this imbracing of opinions.

The ſame is likewiſe conuinced by another reaſon: for that it is manifeſt, that the Ancient Fathers and Doctors of all ages; were not of Luthers Religion; ſeing they teach Frewil, neceſſity of good workes, Merit of life euerlaſting, and poſſibility of the Diuine Law: They do alſo allow of the Inuocation of Saintes, worſhip and honour of holy reliques & Images, ſacrifice of Maſſe for the quicke and dead, Order of Myniſters in the Church, Monaſticall vowes, Euangelicall Counſells, the faſt of Lent, and the like; all which thinges the Lutheran Religion doth reiect as ſuperſtitious, impious, and iniurious to God. Now that the ancient Fathers did profeſſe and allow

allow all theſe thinges before rehearſed, is moſt manyfeſt out of their owne writings: neyther can the Lutherans or Caluinyſtes deny the ſame; but only ſay that theſe things were moles, or blemithes amongſt the anciẽt Fathers. Goodly moles ſurely, ſuperſtition, Idolatry & impiety? But if the doctors of former ages did not profeſſe this religiõ, but for the moſt part reproue and diſallow it: then is it euident, that the ſame is not ancient, but new. For no religion was euer accompted in the Church for true, but that which the ancient Fathers & Doctors of the Church did hold and profeſſe.

Wherof it euidently followeth, that Lutheran Religion is not Chriſts Religion. For that Chriſts Religion is not new, but ancient: but Lutheran religion is new (as we haue ſhewed) and not ancient. Chriſtes Religion hath alwayes floriſhed in the world euer ſynce the Apoſtles tyme: but Luthers Religion hath not ſo done, but began within theſe 100. yeares: and before that tyme we haue ſhewed that it was not. Againe, if *Luthers* religion be truly Chriſts religion, then is the viſible company of men

that

that imbrace the ſame, the true Church of Chriſt: Therfore Chriſts Church was not before *Luther*, becauſe the Lutheran Religion, which doth make the true Church, was not before Luther, as we haue demonſtrated. For if you ſay, that *Luthers* Religion was in the Apoſtles tymes, and in ſome of the former ages; then muſt you proue, that there were ſome men in thoſe tymes, who imbraced and profeſſed his opinions. Surely we eaſily proue the contrary: for that it is euident, that Maſſe for the quicke and dead, Order of Myniſters in the Church, monaſticall vowes, and the like, which are repugnant to the Lutheran Religion were in vſe in the Church in the Apoſtles tymes, and the next ſucceeding Ages.

But let vs graunt, that Luthers religion was in the Apoſtles tymes, and ſomwhat after: yet at leaſtwiſe in the third and fourth age it began to fayle & fall quite away. Which thing the Lutheran Doctors themſelues do alſo confeſſe, as may be ſeene by that great Centurian worke ſet forth by them, in the 2. 3. 4. 5. 6. 7. 8. 9. 10. *Century, or age, and* 4. *Chap-*

ter of euery *Century*. Therfore by this accompt the Church of Christ, at least for 1300. yeares hath fallen away and perished: for that so long tyme at the least, it is euident that Lutheran religion was not, but the quite contrary to haue byn extant and flourished. As also by this accompt, the true Religion was extinguished for so many ages, the Ghospell obscured, Christes Church ouerthrowne, vntill the Dutch Prophet *Luther* rose vp, and dispersed that lamentable darkenes, through the light of the Ghospell, to the world, and reedifded the ruines of the Church. This do the Lutherans often insinuate in diuers townes of *Germany*, when as they write vpon the forefronts of their houses, in great Capitall letters, these, or the like wordes: *Such a yeare &c. appeared the true light of Christes Ghospell to this Citty, Superstition put downe &c.* But if the Church of Christ perished for so many ages, how then is it true, (a) *Matth.* 16. that she is built vpon a rocke, and not rather vpon sand? How then is it sayd, (b) 1. *Tim.* 3. that the (a) Gates of hell shall not preuaile agayne her? How is she the house of God, the (b) Firmament and Pillar of truth

truth? How then is the (c) Kingdome of Chriſt (which is the Church) ſtable, firme, euerlaſting, and neuer to be ruined? (c) *Daniel* 2.

Agayne, if you ſay that Luthers Church & religion was in al Ages from the Apoſtles tymes, but yet in ſecret and hidden: beſides, that ſuch a fiction wanteth an Author, to affirme it, the ſame is voyd of all probability as we haue now ſhewed. But, be it ſo: let vs grant that it was hidden all that while; but then was it not the Church of Chriſt: for that ſhe is a (d) Citty placed vpon a mountayne which cannot be hidden: She is the (e) mountayne of the houſe of God, prepared in the top of mountaynes, and placed aboue the hilles, cleerly ſeene of all men, and to whom all Nations in the world haue recourſe. She is the Kingdome of Chriſt, that reacheth from (f) ſea to ſea, and from the reuer to the bounds of the earth. She is that great (g) mountayne, that filleth the whole earth. For that the Church of Chriſt muſt be conſpicuous & manifeſt to the world, that by her excellency and comlines, by her manner and outward

The Church of Chriſt cānot be hidden.

(d) *Matth.* 5.
(e) *Iſa.* 2.
(f) *Pſal.* 7.
(g) *Dan.* 2.

ſhew ſhe may, as it were, intice Gentiles vnto her: ſo as they that will become Chriſtians, may know whither to go, to whome to haue recourſe, and from whome to receiue inſtruction.

Likewiſe her Doctrine and fayth muſt needes be alſo manyfeſt, or els the ſame would be vnprofitable to the world, nor could ſhe conuert Gentils. So as in the greateſt perſecutions that euer were, ſhe neuer lay ſo hidden, but that ſhe might be knowne to all, as out of the Eccleſiaſticall hyſtoryes is euident; wherby it came to paſſe that ſhe had ſo many martyrs. Agayne, if ſhe had layne hidden for ſo many ages, ſhe had byn altogether vnworthy of the Name of a Church. For how may ſhe be called the Church of Chriſt, that dareth not publickely to profeſſe the true Doctrine of Chriſt? or that ſhe ſhould be ſo faint-harted and feareſull of death, as to hide herſelfe in a darke corner, ſo many ages togeather, and dare to come abroad into the light, leaſt ſhe ſhould be ſeene? And laſt of all, how can ſhe be called the Church of Chriſt, that for ſo many ages hath not only hidden herſelfe, and ſup-

preſſed

preſſed the true profeſſion of fayth; but hath profeſſed alſo a falſe fayth, to wit Papiſtry, adored Idols, and defiled herſelfe with a thouſand ſuperſtitions and ſacriledges? For that before Luther, all Chriſtians did carry themſelues outwardly in all points as Catholikes, or els ſtrayght would they haue byn apprehended and accuſed by the Inquiſitors and Biſhops, and puniſhed as heretikes. And therefore ſhould the Church of Chriſt haue byn more miſerable, then the ruines of the Synagogue, or the Iewiſh Sect, which alwayes in ſome place or other had their Synagoges, and free profeſſion of their Religion, nor was euer conſtrayned, at leaſt generally, to the worſhip of Idols. She ſhould, I ſay, haue byn more miſerable then all hereticall ſects and Conuenticles whatſoeuer. For that there was neuer any Sect of any name, which had not her temples, her religious houſes, her Couuents, her Biſhops, the forme and profeſſion of her fayth, that ſo ſhe might be knowne of all.

Wherby it is manyfeſt, that nothing can be more abſurdly ſayd, then

that the Church of Christ hath layen hid for so many ages: and therfore I do conclude with this dilemma: That the Lutheran or Caluinian religion, was eyther before their Authors (to wit Luther and Caluin) or it was not. If it were not, then is it altogeather new, and therfore cannot be the religion of christ, which is anciēt. If it were before the Author, then was it secret, & therfore cānot be the religiō of Christ, which is awaies apparent & manifest. And whatsoeuer in this discourse hath byn sayd and proued concerning Lutheran religion, you must vnderstand to haue byn sayd and proued also of Caluinisme and Anabaptisme, for that the selfe same nouelty and reasons belong to all three, but that for perspicuityes sake, & not often to repeat with tediousnes all three names, we haue only nominated one.

Therfore do I conclude with the words of S. *Hierome*, who writeth thus: *That I may set thee downe briefly and playnely my opinion. Thou must* (sayth hee) *remayne in that Church, which was founded by the Apostles, & continueth vntill this very day. And if by chance thou shouldest heare those that be called Christians,*

Fier. Dial. contra Lucifer. in fine.

to be named of some other, and not of Iesus Christ, to wit of the Marcionites, Valentinians, Mōtanists &c. know thou certainly that, that is not the Church of Christ, but the Synagogue of Antichrist: for that because they were instituted afterward, they do demonstrate themselues to be those, whome the Apostle foretould &c. Nor let them flatter themselues, if out of certayne places of Scripture they do seeme to affirme that which they say: for that the Diuell did also alleadge Scripture for his purpose: and the force of Scripture doth not consist in reading, but in vnderstanding. So *S. Hierome* Nouelty therfore is a signe of heresy fortould by the Apostle: denomination is a signe of nouelty: & the vsurping of Scripture, is common to the Diuell himselfe, and to all heresies.

The II. Reason,

Taken from the defect of Succession.

ANOTHER reason why these religions are not to be allowed of, is, for that they want an orderly and continuall Succession of Mynisters in the Church, from the Apostles; which succession is necessary, that any Religion

The want of succession.

or Church ſhould be deemed Apoſtolicall, for without the ſame it cannot be continued with the Apoſtolike. So as the Ancient Fathers for the moſt part teach, that they, who ſay, they haue the true Church of Chriſt with them, muſt bring forth the ſucceſſion of their Biſhops, and reduce the ſame vpwardes to ſome one of the Apoſtles, by an orderly continuation: which if they cannot do, it is an eaſy matter to conuince them, that the true Church of Chriſt is not with them. For ſo *Optatus Mileuitanus* in his ſecond booke agaynſt *Parmenian*, when he would conuince the Donatiſtes, that they had not the true Church with them, ſayd: *Shew forth the origen or beginning of your ſea, you that will clayne the Holy Church to your ſelues*. And *Tertullian* in his preſcriptions agaynſt heretiks, ſayth: *Let heretikes shew forth the origen of their Churches, let them recount the order of their Bishops ſucceeding from the beginning; that he who was the firſt should haue ſome Apoſtle or Apoſtolike man for his Authour and predeceſſour. &c.* The ſame argument do the reſt of the Fathers commonly vſe, as (a) *Irenæus*, (b) *Epiphanius*, (c) *Hieronymus*, *Saint* (d) *Auguſtine*, and others.

(a) *lib. 3. cap. 3.*
(q) *hæreſi 27.*
(c) *cont. Lucifer.*
(d) *cap. 4. cont. Epiſt. Fundam.*

others.

Now it is well knowne, that neyther Lutherans, Caluiniſtes, nor Anabaptiſtes can with any the leaſt colour do the ſame. For to whome, I pray you, did Luther, who for the moſt part was the Author and firſt parent of theſe new Religions, ſucceed? whoſe Chayre and authority did he occupy? who before him was the prelate of the Lutheran religion? as alſo before *Caluin* and *Zwinglius*, who was their predeceſſour? And if none can be aſſigned, it is cleere, that they want that ſucceſſion which the Ancient Holy Fathers do require, that any Church ſhould be ioyned with that of the Apoſtles.

Want of ordinatiō.

Agayne, they do not only want ſucceſſion of Chayre and authority, but euen the ordination of degrees, deſcending from the Apoſtles. For that there was alwayes requiſite a double power in the Mynifters of the Church, both of them by an orderly continuation deryned from the Apoſtles, as before we haue ſhewed in the 7. Conſideration, to wit, *Power of Order*, by which Sacrifice is offered and Sacraments are made to ſanctify

the faythfull: and *Power of Iuriſdiction*, by which the authority of gouerning and feeding the Church vvith the vvord of God, is giuen &c. But theſe nevv religions, can reduce neyther of thẽm to the Apoſtles. Not the *power of Iuriſdiction*, becauſe they vvant ſucceſſion, as before we haue ſayd: nor yet the *Power of Ordination* or Order, for who ordayned Luther or Caluin a Byſhop of their Church?

And if they ſay that order is not needfull, they do contradict al antiquity and the perpetuall vſe of the Church. For neuer yet vvas there Biſhop in the Church, ſo as he had authority to exerciſe all Biſhoply functions, but that he was ordayned by ſome other Biſhop, to whome by the Conſtitution of the Apoſtles themſelues, muſt be adioined two other Biſhops, as is expreſly commaunded in the firſt Canon of the Apoſtles, & fourth of the Nicene Councel: as alſo
1. *Tim.* 4. inſinuated by *S. Paul* writing to Timothy a Biſhop, and warning him thus: *Do not neglect the grace which is in thee, which grace is giuen thee by propheſy, with impoſition of the handes of Prieſthood*: that is to ſay, of thoſe Biſhops who togeather with the Biſhop

that

that doth ordayne, do lay their hands vpon him that is ordayned, as the Ancient Fathers do expound it.

By which it is cleere and euident, that the Lutherans and Caluinists haue neither of these forsaid powers from the Apostles, nor can they deriue the same from the Apostles; and consequently in that they do not descend from them, they haue not the true Religion and Church with them. For that the true Church, according to both powers ought to be deriued, and to haue continued with them from the Apostles, as we haue shewed before: seing that all power spirituall ought to be deriued from Christ through the Apostles and their successours, by a continuall and orderly succession, and communication to other mynisters of the Church, as the corporall life of man is deriued by certayne meanes, through a continuall succession from our first parent Adam, to the last.

For euen as in the old Testament, there were no Priestes except those that descended from the Tribe of *Leui* thorough *Aaron*: so in the new, there are no

Priests

Prieſts of Biſhops, except thoſe that deſcend in degree of *Order*, and power of *Iuriſdiction* from Chriſt the chiefe Prieſt, through the Apoſtles and their ſucceſſours. And therfore as the Synagogue could not be without Prieſts, deſcending by a continuall ſucceſſion from *Aaron*: ſo the Church of Chriſt cannot be without Prieſts, or Biſhops, deſcending by the ſame continuall ſucceſſion, from the Apoſtles & their ſucceſſours. But the Congregation of Lutherans and Caluiniſtes, had neuer any ſuch miniſters; had neuer any Biſhops lawfully ordained amongſt them, deſcending in power of Iuriſdiction from Apoſtles or their ſucceſſours, to gouerne the people. And therfore it is cleere, that the Church of Chriſt is not with them.

The III. Reaſon,

From the defect of their Miſſion.

THE third reaſon is; becauſe theſe Religions were brought in by them that were ſent by no lawfull authority, but came of themſelues: and for this

this cauſe are they, and their Authours worthily to be ſuſpected of errour, leaſt perhaps they proue to be wolues, and ſeducers. For that no man may preach in the Church, vnleſſe he be ſent by lawfull authority, according to that of the Apoſtle: *How ſhall they preach, vnleſſe they be ſent?* otherwiſe there ſhould ſoone ariſe a great confuſion in the Church, for that euery one might take vpon him the office of preaching and gouerning the Church, and ſow abroad what errors he liſted. And if in a temporall Commonwealth & humane Policy, no man may intrude himſelfe, & take vpon him the office of a magiſtrate to gouerne the people in temporall things, only pertaining to this life, but that he muſt firſt be appointed thereunto by the Prince: How much leſſe then in the Church & ſpirituall Kingdome of Chriſt, may any man aſſume vnto himſelfe the office of Paſtor to gouerne the people, in thoſe thinges which belong to eternall ſaluation, but he that is ordayned and appointed therunto by the ſupreme rector of the Church, and Prince of Holyes? For that confuſion in gouernment of the Church Rom. 10.

Church is much more to be auoyded thē in Policy; when as the one threatens deſtructiō to the ſoule, the other only loſſe of goods & fortune.

Agayne, *he that entreth not by the dore into the sheepfold, but climbeth vp ſome other way, is a theefe and robber*, ſayth our Lord. But he that taketh to himſelfe the office of a Paſtour in the Church without lawfull Miſſion and Authority, he entreth not in at the dore, but climbeth vp ſome other way, as the holy Fathers do commonly expound the place, and is manyfeſt of it ſelfe. For what is it, *to enter in at the dore*, but to enter by the lawfull way, and by lawfull authority? The dore is the ordinary way, and made of purpoſe wherby to enter into the ſheepfold, and whereby is deſygned that authority, by which the Myniſters of the Church are to be admitted into the ſheepfold of Chriſt, to gouerne and feed his ſheepe.

Ioan. 10.

Furthermore, our Lord ſayth in Saint Iohns Ghoſpell: *he that ſpeaketh of himſelfe ſeeketh his owne glory: but he that ſeeketh the glory of him that ſent him, he is faythful, and in him there is no iniuſtice*. By which wordes we

Ioan. 7.

are

are warned not to beleeue them, who are not lawfully ſent, but come of themſelues, becauſe they ſeeke their owne glory, and therfore they do not ſpeake for truth, but for their owne prayſe and comodity, and thither do they direct all their doctrine.

And finally the Apoſtle in the Epiſtle to the Hebrews, doth account this miſſion ſo neceſſary, that he doth require the ſame in our Sauiour Chriſt, ſaying: *Neyther doth any man take the honour to himſelfe, but he that is called of God, as Aaron. So Chriſt alſo did not glorify himſelfe, that he might be made a High Prieſt; but he that ſpake to him: My Sonne art thou, this day haue I begotten thee.* Hebr. 5. Wherby our Sauiour did ſo often inculcate to the Iewes his miſſion, to wit, that he came not of himſelfe, but was ſent of his Father; and confirmeth the ſame many wayes.

From whence it cleerly deduced, that *Luther*, *Caluin*, and the reſt of theſe new Doctours are not to be heard, but their doctrin altogeather to be ſhunned: becauſe it is manyfeſt, that they were not ſent by any lawfull authority, but came of themſelues. It is alſo manifeſt,

feſt, that they vſurped vnto themſelues the offices of magiſtrates and Paſtors, & the Authority of reforming the Church. It is manyfeſt, I ſay, that they came not in at the dore, and by the lawfull way, but climbed ouer ſome other way into the ſheepfold: and therfore according to our Sauiours iudgement and ſentence, they are to be accompted for theeues and robbers.

Perhaps they will ſay, that they were ſent of Chriſt immediatly, as in old tyme the Prophets were ſent by God in an extraordinary manner to reforme the people; and as the Apoſtles were ſent by Chriſt our Sauiour to conuert the world, and as Saint *Paul*, after the Aſcenſion of our Lord, who was not ſent of men, nor yet receiued the Ghoſpell from men but immediatly frō God himſelfe.

To this I anſwere firſt, it is not inough to ſay, and ſtoutly to affirme, but it muſt be proued, and conuinced to be true, leaſt it may ſeeme to the people & ordinary Paſtors to reiect them as deceauers, for a lawfull cauſe: as the Prophets and Apoſtles, did not only ſay that they were ſent of God, but ſhewed

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the same also abundantly by heauenly signes.

Secondly, all Arch-heretikes and false Prophets throughout euery age haue affirmed the same, to wit, that they were sent of God, and from him receaued their Authority. And therfore eyther we must receaue them all or none. For why should I (for example sake) rather belieue that *Caluin* was sent of God, then *Luther*, or *Menno*, or *Munzer*, *Arius*, or any other Arch-heretike, when as he can produce no greater signes or testimonyes for his mission then they?

Thirdly, if *Caluin* were sent of God, then *Luther* was not sent of God; and so likewise to the contrary. Because if two men do prophesy cõtrary things, and that the one doth condemne the others prophesy and doctrine of errour and heresy, the one doth so destroy the others Religion: and therefore if they were both sent of God, it seemes that the spirit of God doth oppugne, deny, and ouerthrow it selfe, destroying by one, what he had built by another. But amongst the Prophets truly sent by God there hath alwaies bin a principal vnity

and consent in doctrine.

Fourthly, if Luther or Caluin were set of God to reforme the Church, I demaund then what time, and in what place, did God giue them this office? what wordes did he vse vnto them, eyther internall or externall? In what manner did he declare vnto them the chiefe heads and points of this Reformation? what order and manner did he prescribe them? How, or in what forme did he appeare vnto them? Externally in a visible shape, as he did to S. *Paul*? Or internally by imaginary vision, in some extasis, as he did to the Prophets, & to S. *Iohn* Euangelist in the Apocalyps? For that he is wont to obserue al these things with those whome he sendeth. And the Prophets themselues presently in the beginning of their preaching did explicate and declare al these things to the people, that they might vnderstand of whome they were sent, or what commandement was giuen vnto them to performe, as out of the Propheſyes of *Isay*, *Ieremy*, *Ezechiel*, *Daniel*, and others, is manyfest, that they were all wont to premit these things first of all. And so likewise is it manyfest

what

what time, & with what words our Saviour sent the Apostles, & what he inioyned them to do &c.

But now these our new Prophets were so simple, that they did not thinke of feygning any such thing, if they wold haue had themselues thought to haue byn sent immediatly from God: & therfore they made no mention at all therof; which is a most certayne & manifest token of lying and falshood, when of necessity they be driuen to say they were sent from God.

For who can doubt, but that, if they had felt but the least semblance or shaddow of this Diuine mission, they would haue presently published the same in the first front of their writings, and haue manifested the same to the world, to wit, the expresse tyme, place, manner, commandement of God, and other circumstances belonging thereto?

Fifthly, I adde, that if they were sent of God, they were not only sent as reformers of Manners, as the Prophets were; but as reformers also of the whole doctrine and Religion: and therfore a

moſt exact deſcription of this miſſion, and an expreſſe mention of ſuch thinges as God would haue reformed, had byn altogeather neceſſary: and that the ſame ſhould haue byn propounded to the Church, in God his name, and in the very wordes that he ſpeaketh them, as the Prophets were wont to do when they did propound to the people Gods diuine commandements in his name. But theſe new prophets haue not proceeded ſo, but haue gone from one opinion to another vpon meere chaunce, and as tymes and things haue ſo required: as it is wont to happen in contentions and debates, whē mens mindes be more & more prouoked to anger and reuenge; and as they learned by experience to preferre moſt their owne comodityes, and oppugne the Sea Apoſtolike, that condemned them. For whatſoeuer they thought might moſt endomage the Popes authority, or profit and confirme their owne, that they eſtabliſhed as a point of fayth, and the very kernell of the word of God, as afterward we ſhall ſhew.

Sixtly. In humane Policy and Gouernment it is not inough for a man that

that is ſent from a Prince, who is far off, and cannot be ſpoken with, to ſay that he is ſent from him to execute ſuch or ſuch authority; but he muſt haue letters Patẽts ſufficient, ſealed with the Princes ſeale, which are notwithſtanding carefully examined for feare of deceyt; and if by chance any ſigne of impoſture be deprehended therein, he is not admitted vntill further teſtimony be produced. The ſame we ſee in like manner in the Popes Legates and Nuntij, who all muſt ſhew their Patents Authenticall, wherin their Miſſion & Cõmiſſion is conteined, or els they are not receyned nor haue Authority. What ſortiſhneſſe then is it to admit into the Church and Kingdome of Chriſt, not only new Paſtors & Teachers, but Reformers alſo of the whole Religion, wherõ the Church conſiſteth, vpon pretence & colour only, that they ſay they are ſent of Chriſt, and haue the ſpirit God, not ſhewing their Patentes, nor any other ſigne or token, whereby to confirme the ſame?

Seauenthly. The very computation of tyme is alſo mightily againſt them. For if the Church from 600. yeares

after Christ hath byn decayed and fallen away, and consequently byn made the Synagogue of Antichrist, as they say it hath: then how happeneth it, that the Mission of these new Reformers hath bẽ delayed vntill now? Why hath God forsaken his Church for whole 900. yeares, and suffered her to be thus ruinated, and swym in all Idolatry and superstition, as though she did nothing belong to him: and now after all this tyme at last to send these new Reformers or Architects vnto her? Is this the loue of Christ, thinke you, towardes his Church, which he washed with his bloud, quickened with his spirit, and adopted to his Spouse? Far more louingly thẽ so, did he beare himselfe towards his hand mayde, to wit, the Iewish Synagogue, to whome he sent Prophets, and did not forsake her, although she fell into Idolatry and wickednes, sending vnto her continually, euen to her very last end and destruction, his seruants; and endeauouring by all meanes possible to reclayme her. And therfore if these mẽ will needs seeme to be Reformers, they should haue feygned the Church to haue perished

ſhed a little before, and not to haue layne rotten and putrifyed in her fall, for ſo many ages; or els the great ſpace of tyme betweene, doth confute their miſſion, and ſhew it to be imprudently feigned.

Eightly, To theſe may be added other moſt certayne ſignes of their not ſending from Chriſt: as for example, their bad life, their pride, their contempt of the holy Fathers, their errours & vntruthes wherin they are euery day deprehended and taken, their inconſtancy of doctrine &c. of which I meane to treat in the enſuing reaſon.

And laſt of all, they teach that nothing is to be belieued but what is in Scripture. Let them then ſhew vs out of Scripture that they were ſent of God to reforme the Church; in what place, and in what wordes the Scripture ſayth this Authority was graunted vnto Luther or Caluin; or otherwiſe we may not belieue them (themſelues being witneſſes) and much leſſe accept them for Reformers of the Church.

The Lutherans indeed do go about to eſtabliſh the miſſion of their

Prophet, by a certayne Chronographical prophesy out of *S. Ambrose* and *S. Augustine* insinuated in this verse of *Te Deum*: *Tibi Cherubin & Seraphin incessabili voce proclamant.* For that a few yeares goe they set forth a picture of *Luther* cut in brasse with this inscription: *Diuinum atque admirabile Vaticinium D. Ambrosij & Augustini de tempore & aduentu Sancti Lutheri, quo contra Antichristum Romanum scribere cœpit, vt in litteris huius versiculi numerum anni repræsentantibus continetur, quod est apud Christianos Fideles admiratione & notatu dignum.* A diuine & admirable Prophesy of S. *Ambrose* and S. *Augustine*, concerning the tyme, and comming of *Saint Luther*, when he began to wryte against the Roman Antichrist, as it is conteyned in the letters of the verse following, representing the number of the yeares: a thing worthy to be noted and admired of all faythfull Christians.

tIbI CherVbIn & seraphIn InCessabILI VoCe proCLaMant.

The numbers of the letters of this verse; they say do make M. CCCCLL. VVIIIIIII. or 1517. in which yeare of our Lord *Luther* began to preach.

But this verse doth little help the

preten-

pretended cauſe of *Luther*. For firſt no certainty can be gathered by ſuch numbers, as by many examples in former yeares of the euent of thinges hath byn ſeene. And then ſecondly, let vs graunt it to be a propheſy inſinuated of *Luther* by the number of theſe letters; yet thereby ſhould not be ſignified a reioycing and exultation of heauenly Spirits for *Luthers* preaching, as his Sectaryes would haue it; but an excecation or blinding rather of *Luther*, & of al thoſe which were to imbrace and follow his Doctrine: like as in the 6. of Iſay, where the Seraphim do cry in the ſame manner, *Holy, Holy, Holy, Lord God of Sabaoth, all the earth is full of thy Glory* (out of with place theſe verſes were taken, and put into the Hymne of *Te Deum*) is deſigned the excecation of the Iewes, as is gathered out of that which followeth in the ſame place. For that God is there prouoked in ſuch ſort that he reuengeth with condigne puniſhment ſo great wickednes and impiety, ſhewing by the beauty of his ſanctity how greatly all kind of ſinne doth diſpleaſe him. And in like manner ſhall the Seraphim thunder out reuenge towards

the end of the world, *Apoc.* 4. And laſt of all if we wryte theſe Names, according to the Hebrew, by M. and not by N, to wit *CherubIM & SeraphIM*, as they are truly to be written, then will there ariſe out of that verſe Three thouſād fiue hundred and 17. yeares: which being ended notwithſtanding ſhall the Cherubims & Seraphims cry Holy, Holy, Holy; but yet this voice ſhall not be a reioicing or exultatiō for the increaſe of Luthers Ghoſpell, but rather an approuing or approbation of the iuſt puniſhment, wherwith he and his followers ſhalbe tormented for all eternity.

The IIII. Reaſon,

From the want of Miracles.

THESE new Religions togeather with their authours are to be ſuſpected, becauſe they were brought in without any miracles: which miracles were very neceſſary, and that for many reaſons.

Miracles neceſſary.

Firſt, that they might ſhew they were not falſifiers, but true Paſtours ſent from God,

God, and therby conuince, that the Church ought to receaue them. For wheras it is manyfest out of Scripture, that many false Prophets were to come into the world in these last dayes, who should bragge that they were sent from God, and of whome our Sauiour did warne vs to beware, therfore no new teacher is to be admitted, but rather to be suspected, that cannot giue a full testimony of his doctrine: which full testimony cannot any way be giuen, but by diuine & heauenly signes; as are; for example, Miracles, fortelling of things to come, reuealing of mysteries, & the like: which things for so much as they do exceed the force of humane power, it is manyfest that they are from God; and are as it were Patents and witnesses signed & confirmed by God, wherby this diuine mission is approued.

Matth. 24. *Mar.* 13. 1. *Tim.* 4. 2. *Tim.* 2. 2. *Pet.* 3. *Matth.* 7. & 24.

Heerhence it is, that so many as euer haue byn sent of God immediately to teach or instruct the people, haue come endued from him with miracles, or other supernaturall signes, whereby their Mission hath byn made manifest to the people. For so did *Moyses*, when he

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was to bring the children of Israel out of Ægypt, and to giue them a Law, come with a mighty power of miracles, and wrought very many eyther himselfe, or God by him, as often as he appeared vnto him in a visible shape. So did all the Prophets confirme their mission, eyther with miracles, or with reuelation of mysteries. The same also the Lord of Prophets himselfe, who although he might haue cleerly conuinced out of Scripture, that he was the true Messias, and that by the testimony also of S. *Iohn Baptist*: yet notwithstanding presently in the beginning of his preaching, he shewed by many miracles, that he was sent from God the Father, for the saluation of men; in so much as he sayd vnto the Pharisies, who for hate and malyce belieued him not, that if they would not belieue him for his owne sake, yet at leastwise being conuinced which the greatnes of his miracles, they should belieue him. In like manner did all the Apostles confirme their mission with miracles amongst the Iewes and Gentles: as also did the first preachers and Apostles of diuers nations

who

who brought them from Paganiſme to our fayth & Religion. Wherfore let theſe new Prophets brag neuer ſo much that they be ſent immediatly from God, except they confirme the ſame with miracles and ſupernaturall ſignes, asall thoſe who were ſent indeed immediatly from God, haue done, they be not any way to be heard or regarded.

Nor doth that argument any thing auayle againſt vs, that Saint *Iohn Baptiſt* wrought no miracles; becauſe God did many & ſupernatural things about him, which well witneſſed his miſſion. Beſids the auſterity and ſanctity of his life was no ſmal miracle; ſo as no man can doubt, but that he was ſent of God.

Secondly, Miracles were very neceſſary to haue proued, that they were not only ſent as correctors of manners, but alſo as reformers & correctors of the whole Religion, to build vp a new the Church that was fallen; to rayſe to life the Kingdome of Chriſt that was dead, & to make all things new agayne. What great miracles had there needed to haue byn, to haue conuinced the world to belieue theſe meruailous and wonder-

full

full things, & to haue receiued the workers therof for ſuch? For although they had rayſed a thouſand dead men, and had cured an hundred thouſand lame, blind, and diſeaſed, yet had it ſcarſe byn inough to haue giuen credit to ſo great an innouation. Firſt becauſe the Apoſtle ſayth: *Although we, or an Angell from heauen do*
Gal. 1. *euangelize vnto you any other doctrine then that which we haue euangelized vnto you, let him be accurſed.* And repeating the ſame agayne for greater confirmation, he addeth: *As we haue ſayd before, ſo now I ſay agayne: If any do euangelize vnto you beſides that which you haue receyued, let him be accurſed.* And if we ſhould not belieue an Angell, that ſhould preach any leaſt thing agaynſt the receaued fayth and doctrine of the Church, what great need of miracles ſhould there be to giue credit to any man that ſhould preach ſo great matters as theſe, to wit, that the Church of Chriſt is vtterly ruinated, full of Idolatry, her fayth extinct, al her children in the ſtate of damnatiõ; that the principall heads of religion are to be reformed, & that Luther or Caluin were ſent from God to make this reformation? Should it not be needful (thinke you)

you) that all the miracles of the Apoſtles, yea of Chriſt himſelfe, ſhould be renewed agayne in ſuch a Reformer?

Secondly, for ſo much as the Catholique Religion, which now floriſheth, hath byn in poſſeſſion for more then a thouſand yeares (which our aduerſaryes do alſo confeſſe) in ſuch ſort that the ſame is accompted throughout the whole world for the true Religion, and thoſe that depart from her are held for heretickes: therefore without very great and moſt euident ſignes it be manifeſt that this poſſeſſion was wicked and vniuſt, it cannot now be thruſt out and ouerthrowne. Agayne theſe ſignes muſt be ſo perſpicuous for the conuincement of mans vnderſtanding, that there be left no place of doubt or tergiuerſation; for els they be not boũd to belieue, but rather ſtill to adhere to this ſo long poſſeſſion, and no wayes to forſake their religion? Moreouer ſeing that the Catholike religion hath ſhined with the greateſt glory of miracles, of wiſdome, and of ſanctity of her followers throughout all former ages, and doth at this day alſo ſhine: it is needfull therefore of greater and more

euident

euident miracles now, wherby lawfully to put her out of poſſeſſiõ & reiect her; as alſo there is more need of greater knowledge, ſanctity, & publike fame in the followers of theſe new religions now, then euer was in the old.

And laſtly, if the religion of the old Teſtament amongſt the Iewes was to be changed, and that they were to paſſe from a ſhaddow to the truth, or from a type or patterne to the true ſampler it ſelfe; although our Lord might moſt cleerly haue conuinced and ſhewed out of the Scriptures that this mutation and change was to be made, and that himſelfe was ſent of God for the ſame purpoſe, he thought good notwithſtanding to cõfirme the ſame with very many & moſt wõderfull miracles, that there might be left vnto them no occaſion of doubt or turning backe: how great miracles then ſhall we thinke to be needfull now for the changing of religion in the new Teſtament, when as the Scriptures do cleerly denounce that there ſhalbe no more changes made but that God wilbe preſent with her, for her aſſiſtance to the worlds end, and that the gates of hell ſhall

shall not preuaile against her. For what wisdome were it for any man to beleeue so great a thing, so new and paradoxical, so much against Scripture and iudgment of all the auncient Fathers, without extraordinary great miracles? Nay, what miracles can there be great inough to make a man at least probably to beleeue so strange a thing?

Heerhence it is manifest, that we haue great cause to require of them such miracles, and that they deale perfidiously with vs when as they would haue vs to giue them credit in matters of so great importance, without miracles; and vnlesse we do beleeue all vpon their bare word, they presently rayse vp grieuous persecutions against vs.

Whether do they proue their doctrine of the Scriptures.

But they will say. We proue our opinions and doctrine out of the Scripture. Be it so; but yet according to your owne sense and iudgement, and not according to the content of the Ancient Holy Fathers, and the receaued Doctors of the church, who liued before these our controuersies, & so could not be any way partiall therin.

Againe, their arguments like vnto

ſpiders webbs are very eaſily diſſolued by Catholike doctors: beſides that there are ſo many new Reformers ſprong vp with in theſe 80. or 90. yeares, ſo many repairers of the decaied Church, ſo many reuiuers of the extinct Religion, who alſo be most contrary one to another: and what one buildeth vp, another pulleth downe: yet notwithſtanding do they all confirme their opinions out of the Scriptures, all do reſt vpon her teſtimony alone, all do make Scripture the only foundation of their building: and therfore, the proofe of all is to be admitted, or of none.

And laſtly, ſeing that nothing is to be belieued vnleſſe Scripture ſay it: Where I pray you. doth it ſay, that you, or he, or ſuch a one was ſent of God for the reforming & reſtoring of the decayed Church and Religion.

Whether it be a miracle to haue many followers.

They will ſay, perhaps, that they want not miracles; for that it is a very great miracle, that in ſo ſhort tyme, ſo many haue imbraced this new Ghoſpell. And this perhaps might haue ſome colour, if their religion were more auſtere, and ſtrict vnto the fleſh, then is the Catho-

Catholike. But seing that this their new Doctrine doth banish all austerity and sharpnes of the Catholike Religion, and giue all liberty to the flesh, what miracle is it, if many follow and imbrace the same? What meruayle is it, if weighty things fall to the ground, when as their props be take away, or that riuers run into the sea, their dãmes & stops remoued? our corrupt nature doth most of al inclin to liberty, which it findeth in these new religions, and therfore we do the sooner imbrace & follow them, not beeause we being persuaded by the force of reason, do beleue that they are more holy; but because we find in them, that which we sought for, & that which without feare we might enioy, vnder the colour of religion & piety.

Moreouer this miracle may aswell be brought on the behalfe of all the Sectes of all these new Reformers, as of any one: for that many haue ioyned themselues not only to the Caluinists, but also to the Lutherans and Anabaptistes; and therfore they must be all holy and come from God as their Authour. But God cannot deny himselfe, nor destroy that

which he hath eſtabliſhed, and therefore cannot be Author of ſo contrary religions, and the one damning the other to the pit of hell.

The V. Reaſon,

From the conditions of their Lives and Manners.

THE fifth reaſon is, becauſe that theſe Religions were brought in by men of bad life, and ſuch as were noted of infamy, pride, enuy, and notorious detraction, giuing ſhew of nothing leſſe then an Apoſtolicall Spirit. For as for *Luther*, we know, that he was ſometymes a profeſſed Monk: and Prieſt, and therby bound with a double vow of continency. We know alſo, that leauing his Monaſtery, and caſting of his habit and profeſſion, be returned to a ſecular life agayne, where ioyning himſelfe to a profeſſed Nunne whome he enticed out of her Cloiſter, he liued daily in her company; by which fact in the iudgement of all the world, he committed a

twofold sinne of Sacriledge, & did alway reiterate the same as often as he abused her body: What manner of life can be more scandalous then this?

Moreouer we know, that he was so exceedingly giuen to good cheere and lust, that he was dayly occupied in banquetting and drunkennesse, (a) affirming that a woman was more necessary then to eat, drinke, or sleepe: & that it was (b) lawfull to vse the maid, if the wife refused to do her duty.

(a) *Lib. de vita conjugali.*

(b) *Serm. de matrimonio.*

The life of *Caluin* is written by *Hieronymus Bolsecus*, *Iulius Brigerus*, and others, being full of most notorious wickednes, to wit, false accusations of others, murthers, robberyes, filthy and lewd behauiour: all which things haue byn obiected against him by diuers writers, wherunto I could yet neuer see any answere.

Of Luthers infamy it is manifest to all the whole world, that wheras he being a professed Monke and a Priest, he ioyned himselfe to a professed Nunne: which fact by the iudgement of all learned Doctours purchaseth infamy. For if by the Emperours lawes, that man be

infamous, who is taken in adultery (*L. Palam. §. Qui in adulterio ff. de ritu nuptiarum.*) how much more is he infamous, that hath twice contracted sacrilegious mariage, and dayly vseth sacrilegious copulation? For that it is a far more filthy thing to be an Adulterer of Christ, then an Adulterer of the wife or husband.

Bolseeus in vita Caluini cap. 5. Iul. Brigerius pag. 89.

The infamy of Caluin is also manifest out of the Iudiciall Actes and processe of the Citty of *Noyon* in France, that he was conuicted of a wicked crime, and by sentence condemned to haue byn publiquely burned, if by the intercession of the Bishop of that place, that punishment had not bin changed into whipping, and burning vpon his backe with a hoat iron. Whereby it is euident that both by law & deed he was infamous *L. 1. ff. de his qui notantur infamia*, and *L. Quid ergo. §. Ex compromisso. ff. de his qui notantur infamia.*

Of the pride and railing of Luther it is euident. First, because from this fountaine, to wit of pride, all his doctrines tooke their beginning. For when as certayne Indulgences were to be promulgated

mulgated in Germany, and that the office thereof hauing heertofore belonged to the *Auguſtine* Friars, now they being at this tyme pretermitted, the ſame was giuen in Commiſſion to the *Dominicans*. Which thing Luther taking in very ill part, beganne with a ſplene to preach againſt Indulgences: and though he were thereof admoniſhed, and reprehended, notwithſtanding by little and little he not only continued the ſame, but adioined heerunto many more and greater articles of faith againſt the Authority of the Pope; wherby he cauſed wonderfull troubles and garboiles throughout all *Germany*, as largely writeth *Ioannes Cocleus* (that was an eye witnes of all theſe thinges) in the Actes of *Luther*, *anno* 1517. This pride and anger then was the firſt origen, and offspring of all Luthers doctrine, without which perhaps Lutheran Religiō had neuer bin, nor ſo many other new ſectes neither, vvhich ſince that time haue ſprong vp, and riſen from thence.

Secondly, for that *Luther* in his Epiſtle to thoſe of *Strasburge* writeth, that he vvould gladly deny the Reall

presence of Christ in the holy Eucharist, therby to trouble & vex the Popedome, if the Scriptures were not cleere against the same to the contrary. And in another place he writeth thus: If *a Councell should appoint, or permit the receyuing of the* Sacrament *vnder both kinds: we by no meanes should vse both; but in despite of the Councell and appointment therof, would eyther vse one or neyther; cursing all such as by order of that Councell should vse both kindes &c.* Heere you see he teacheth vs to abstaine from a thinge necessary for our saluation, and that only in despite of the Councell that should command or appoint it: when as notwithstanding we may, and oftentimes ought to obey euen a Tyrant, when he commaundeth thinges lawfull. Wherby we may see with what spite he was carried vvay. For vvhat may be compared to this fury of his? The same Luther in his booke against King *Henry* the 8. of England writeth, *that Kinges, Princes, Popes are not worthy to loose the lachet of his shoe*: and that *himselfe will be accompted for a holy man, whether men will or no*. Also, *that he cares not for a thousand Cyprians, nor a thousand Augustines*. Also, *Christian Princes, Kings, and Emperours*

Lib. de formula miss.

perours he calleth Tyrants, Idiots, ſooles, ſimple ſellowes, wild beaſts, hangmen, mittes, bubles, enemyes of God, moſt wicked knaues; & inuenteth ſcurrilous ſonges & rithmes againſt them.

Of Caluins pride and rayling, beſides that which Doctour Bollecke hath aboundantly written, the ſame is moſt euident in * *Caluins* owne books alſo: for that he doth euery where contemne all the holy & ancient Fathers of the church and malepartly accuſeth them of errour. The Schoole Doctours he calleth Sophiſtes. In his Sermons he oftentymes brake forth into theſe, and ſuch like words: *I am a Prophet: I haue the ſpirit of God: and if I erre, God hath deceyued me, and brought me into errour for the ſynnes of the people &c.* He wrote alſo diuers letters and pamplets of his owne prayſes, dignity & merit in the Church, which he alwaies publiſhed, either in other mens or ſome feigned name, as D. *Bolſecke* and others do write. Many the like trickes might I alledge aſwell againſt theſe as againſt other Authors and defenders of the new Religions of this Age, but that I am very vnwillingly to occupy my ſelfe in

* *Lib. 2. Inſt. c. 14. §. 3. lib. 3. c. 4. §. 10. lib. 4. c. 12. §. 20. & l. ibid.*

ſuch affayres. He that will ſee more in this kind, let his read the life of *Beza* written alſo by Doctor *Bolſecke*, *Flores Iulij Brigeri*, *Surius* his Commentaryes and others.

Now then, conſidering theſe things, who can once thinke with himſelfe, that God would chooſe and vſe ſuch men as theſe were (to wit infamous by all law and iudgement of the whole world, of a moſt filthy life, of an vnbridled and rayling tongue, of a proud, ambitious, angry, and enuious mind) to be the reformers of his Church? Who euer noted any ſuch conditions or qualityes eyther in the Apoſtles or Prophets, who were all moſt humble, and no wayes infamous for any wickednes? And although they were vnlearned and ſimple, notwithſtanding vpon a ſuddayne the were iudued with admirable wiſdome, ſanctity of life, and grace of miracles. They were wōderfully lowly of mynd, of wonderfull meeknes, they contemned the pleaſures of this life, and the earthly delightes of all thinges; they were indued with wonderfull charity towards their neighbours; they were wonder-

wonderfull modeſt and circumſpect in all their wordes and actions. Theſe and the like conditions and qualities we ſee, to haue byn in all ſuch, whom God hath vſed for the Conuerſion of Nations, and reformation of Chriſtian people. As for example in S. *Auguſtine* the Apoſtle of the Engliſh, in S. *Boniface* the Apoſtle of the Germans, in *S. Adalbert, S. Etto, S. VVillebrord, S. Eloy*, and other Apoſtles of other Nations. Alſo in *S. Benet, S. Bernard, S. Romuald, S. Dominike S. Francus*, & others, by whoſe example & doctrine, very many haue byn ſtirred vp to the contempt of earthly & tranſitory thinges, and loue of celeſtiall.

And if God did vſe ſuch men as theſe to the Conuerſion of any Nation or Prouince, or to the reformation or correction of manners in any people, whoſe life was admirable to the world, who notwithſtandig did not receiue their miſſion immediatly from God, but from the Pope, by whom they were ſent to do and execute theſe offices: then I pray you, what manner of men had it bin fit that theſe ſhould haue byn, who are ſaid to haue byn ſent immediatly frō

God,

God, and this not only for the reformation of the chiefe heads and points of Religion; but also to the reedification & instauration of the whole Church and Kingdome of Christ now ruined? And although all the sanctity and excellency, all the vertues, and spirituall giftes, which were eyther in S. *Iohn Baptist*, or any of the Apostles, had byn all heaped togeather in one, and had byn all infused into these men; yet had the same not byn sufficient, to warrant their Authority in so great a busines. And shall vve be so sottish then, as to belieue, that God would euer vse such men for so meruaylous and high an enterprize, as were not only not endued with any holines of life at all, but rather to the contrary, full of all infamy, impurity, pride, reueng and rayling? For to what end had this byn els, but to giue occasion of such as haue but the least dram of wisdome not to admit them, but as falfe impostors to auoyd and detest them? For if those, who be infamous, may not by the * law be admitted to any dignity, or to any office eyther Ecclesiasticall or secular, no, nor to accuse, or demaund:

* *Cap. infamibus li. 6. l. Qui accusare ff. de accusat. l. 1. ff. de postulãdo.*

How

How thē shall such be admitted as reformers of religion, as chiefe architects or heads of the Church, or as a Iudges of Bishops, Popes, & generall Councells?

The VI. Reason,

From their Errors and Inconstancy in Doctrine.

THE sixth Reason is, for that the Authours of these new Religions haue manifest errors, and are very inconstant in their doctrine; which is an euident signe, that they haue not the infallible direction of the Holy Ghost, and therfore are not sent immediatly from God, nor any trust is to be giuen vnto them.

For how many soeuer haue byn sent of God to teach, and instruct the people, were so gouerned by his heauēly assistance and direction, that they could not be deceaued in any thing, either in their teaching, preaching, or writing. So as there was neuer any the least error found in the doctrine of the Prophets or Apostles;

Apoſtles; which our Sauior inſinuateth, ſaying; *Iota vnũ, aut vnus apex non præteribit à lege, donec omnia fiant.* One iote, or one tittle ſhall not paſſe of the law, till all be fulfilled. The ſame thing doth S. *Auſtine* teach largely in his Epiſtle to S. *Hierome*, where he ſayth: That if in any writer one fault only ſhould be found, it were inough to diſcredit the whole authority of that writer. For he that is deceaued in one, might be deceaued in more, and therfore we may not firmely rely vpõ him. *Luther* himſelf alſo teacheth vs the ſame thing in many places of his works, whoſe words are theſe: *Si ſemel deprehenderer &c If I ſhould be once foũd ſo lying, falſe & groſſely ignorant, thẽ ſhould all my learning, honour, & fidelity vtterly haue an end: for that euery man as reaſon requireth would account me for a lewd and infamous knaue.* And againe: *Qui ſemel mentitur &c. whoſoeuer is once taken in a lye, know moſt certainly that he is not of God, but ought to be ſuſpected in all things &c.* Which thing he inculcateth in ſix other ſeuerall places of his works. Nay moreouer our Sauiour himſelfe gaue vnto vs this ſigne in the Scripture, that if at any tyme we deprehended a Prophet fortelling any thing that was falſe,

Matth. 5.

Epiſt. 19.

Lib. contra Empſerũ.

In aſſert. Teuton. art. 25.

falſe, we ſhould certainly know that he was not ſent of God.

This being layed as a ſure foundation, I make this argument: Whoſoeuer in his doctrine doth erre but in any one point, he is not ſent from God: but *Caluin* and *Luther* in their doctrines do erre in many things; *Ergo* it is certain that they are not ſent of God. The *Maior* is already ſufficiently proued: which our Aduerſaries themſelues do alſo cõfeſſe. The *Minor* I proue thus. For to omit all thoſe thinges which they do falſely obiect to catholiks, & which they do falſly affirme to be noueltie in our Doctrine, and vnknowne to the ancient: To omit alſo all hiſtoricall & chronographicall errors, I will lay forth only two of theirs of moſt moment which are cõmon to thẽ both. The one, *That we haue no freewil, but al things do happen through an ineuitable neceſſity.* The other, *That God is no leſſe the Author & forcer of euill workes, then of good.*

That theſe be moſt manifeſt and pernicious errors, is euident, becauſe they take away all policy, al good counſell, all lawes and preceptes, all Iudges and Tribunalls. For that all theſe are in vayne,

vayne, if there be no freewill in man. Moreouer the punishing of all kind of wickednesse shalbe vniust also: for that whatsoeuer is not free of it selfe, & what soeuer is done by God as the author and compeller therof, deserueth no punishment. And finally by this meanes they take away hell it selfe, & all punishment of the life to come, and bring in a most profuse liberty to all kind of vice & sin, as before we haue shewed in the second Consideration.

These very two opinions, haue giuen occasion to many, to go frō Caluinisme to Turcisme, or els to Atheisme. For that it is much better to haue no God, then such a one, who is the compeller & Author of all wickednesse.

Plores Calu. pag. 69.

Now as concerning the inconstancy of their doctrine, euen in most speciall things, the same is incredible. Since the world began, there was neuer found a writer so inconstant, so forgetful and so contrary to himselfe and ouerthrower of his owne doctrine, as Luther. For that he doth no lesse impugne himselfe, then the holy Fathers and Councels, & that almost in all the chiefe heads

heades of fayth, as * *Ioannes Coclæus*, and others do ſhew at large. And about that only controuerſy of the Euchariſt, out of Luthers owne workes, himſelfe being yet aliue, were noted 36. manyfeſt contradictions by one *Gaſpar* (a) *Querhamer* a lay man of Saxony, and publiſhed to the world, to Luthers vtter confuſion, and no ſmall cracke of his credit. In like manner about *Communion vnder one kind*, were noted by *Cochlæus* ſeauen different heads contradictory one to the other. And finally the whole booke of *Cochlæus* intituled *Lutherus Septiceps*, conteineth nothing els, but Luthers contradictions, and contrary opinions, almoſt of euery article in controuerſy, ſet down and expreſſed in his owne very wordes. And in euery contradiction you know, it is neceſſary that one part be falſe.

* *In opere inſcripto Lutherus Septiceps.*

(a) *In tabul. contradict. Lutheri.*

Of Caluins Contradictions, 24. are ſet downe by *Coccius* in his owne wordes: two wherof will be ſufficient to relate in this place. Of Gods omnipotency in one (b) place he ſayth: *Verbo Dei &c. There is no impoſſibility to be obiected to the word of God:* And in (c) another place he ſayth: *Illud ſomnium &c. That dreame of*

(b) *ad cap. 1. Lucæ.*

(c) *ad cap. 2. Iſayæ.*

the absolute power in God, which the deuines haue introduced, is an execrable blasphemy. And (d) againe. *Ego detestor &c. I do detest this doctrine, wherwith the Papisticall Deuines do please themselues*, when they feygne a certaine absolute power in God &c. About the diuinity of Christ, in one (e) place he writeth: *Christum esse verum Deum &c. That Christ is true God, and of the same substance with his Father*. And in (f) another place: *Nomen Dei &c. The Name of God by excellency doth pertayne only to the Father: and he is only & properly the Creatour of heauen and earth: Nay more the Sonne is subiect to the Father also according to his Diuinity*. Agayne in the same place: *Impropriam & duram &c. That is an improper and hard speach of the Nicene Creed, God of God, Light of Light*. And in his 2. Epistle to the *Polonians* he affirmeth, *that Christ according also to his Diuine Nature, is inferiour to the Father*. Behould then whither this nouelty is come at last.

(d) *de præ-destinatione.*

(e) *ad cap. 1. Ioan. vers. 1.*

(f) *Cont. Gentil. refutat. 10.*

These thinges being considered, what wise man can euer be brought to belieue, that these men were sent of God to reforme the Church? For how should they repaire this ruined Church, who so shamefully destroy their owne doctrine?

ctrine? Who can be thought so simple, and of so small wisdome and circumspection, that he cannot auoyd to manifest contradictions, in matters of so great moment? Certainly whosoeuer is contrary to himselfe, and what he now establisheth, by and by destroyeth againe, he without all doubt doth not speake from the spirit of God. *For if I build* (saith the Apostle) *the same things againe, which I haue destroyed, I make my selfe a preuaricatour.* ad Gal. 2. The spirit of God cannot be contrary to it selfe, nor deny it selfe.

Wherunto is added, that although they contradict themselues in many thinges, and ouerthrow their owne pleas; yet notwithstanding they are so bold & malepart, that they dare affirme themselues to be certayne of their owne Doctrine, and the same to be most true, and the very Doctrine it selfe of Christ. For so saith *Luther: Certus sum quòd &c.* I *am certayne that I haue my Doctrine from heauen.* And, *I am most certaine that my Doctrine is not myne, but of Christ; And that my doctrine cannot be contrary to it selfe, seing that it is the Doctrine of Christ.* And in another place he sayth. *Se ita esse &c.* that his Doctrine is so Contra Regē Angl.

certaine that he will not haue it iudged of, or contradicted by any man, no not of the Angels. And, *that no man can be ſaued, vnleſſe he receyue, & imbrace his doctrine.*

Contra Statum Eccleſiaſt.

In like manner *Caluin* was wont often to exclayme in his ſermons, *that he was a Prophet*, and, *that he could not be deceyued, vnleſſe God had deceyued him &c.* as before in the 5. Reaſon we haue ſhewed.

By which it is manifeſt, that theſe men did not only, not ſpeake out of the ſpirit of God, when as they are ſo full of errors and contradictions; but that they be impoſtors alſo and deceiuers of the people. For whoſoeuer affirmeth his Doctrine, wherin there be ſo many errors and contradictions, to be of God; is preſumed not to deale ſincerely, but to ſpeake agaynſt his conſcience, and to beguile the people: ſeeing that it is euident, that he that doth ſo, can haue no inward light from God, whereby to make him certaine of the verity of his doctrine, or the teſtimony of God; becauſe God cānot witneſſe or reueale Doctrines contrary or repugnant one to the other. With what force then do they ſo bouldly affirme, that their Doctrine is

of

of God, or the Doctrine of Christ? therefore they do not deale vprightly in this affayre, but would only deceyue the world.

Some perhaps may answere hereunto and say, that now and then they erred in the beginning, when as they had not as yet fully the spirit of God; but afterward they neyther erred, nor changed their opinions. But this answere hath no colour of truth. For whosoeuer haue byn sent immediatly from God to teach and instruct the people, they had presently in the very beginning of their mission an infallible assistance and direction from God, so as they could neuer erre the least iote in their Doctrine, as it is manyfest of the Prophets and Apostles. Nay in that beginning, they had most of all need of that direction, because then euery thing is more narrowly sifted and looked into, and their authority and mission is compared with other learned men and their Doctrine. For if they had byn taken in any error or contradiction, all their credit and authority had byn lost, and they had worthily byn reiected as false impostors and

deceyuers of the people. And to it *Caluin* and *Luther* had byn ſent from God to repayre and reedify the Church, it had byn ſpecially neceſſary that ſtraight in their beginning, their Doctrine had bin ſolide, and without all contradiction, leaſt they might haue byn reiected and contemned as deceyuers, and that worthily. Agayne I demaund, of them, when and at what tyme did they at length receyue that fulnes or plenitude of ſpirit, that they could not erre any longer? How ſhould this be manyfeſt to the world, that men might know when to belieue them, and when not, to wit not in the beginning, but yet in the later end? For if this were not knowne, they might preſume, and that worthily, that they would erre as well after, as they had done before.

And finally it is euident, that in all their life, they were variable, changing, correcting, or contradicting themſelues almoſt in euery booke and worke they ſet forth; as before vve haue ſhewed by that little we haue alleaged, and may do much more out of the many places produced by *Cochlæus*, *Coccius*, and others,

others, out of their owne wordes and writings. For the further they went, commonly the more bitter they were; & what they ſpake but mildly in the beginning, that they eyther exaggerated, or changed it into ſome contradiction in the end.

The VII. Reaſon,

Taken from the fraudes and deceipts which the Sectaryes commonly vſe.

THAT Religion is alwayes to be had in ſuſpition, whoſe Authors & maintayners do vſe guile, deceytes, and lyes to vphold and eſtabliſh the ſame. For that true Religion doth not need any ſuch helpes, but falſe Religion; which when ſhe is deſtitute of true and ſolid reaſons, ſhe muſt neceſſarily place all her hope in lyes. But now the Authors and maintayners of Lutheraniſme and Caluiniſme do vſe many frauds and lyes, wherwith to propagate their religion; *Ergo* they are worthily to be ſuſ-

pected.

Heretiks impose false doctrine vpō Catholiks.

That they vse deceyts, it is manifest. First, for that they do falsly charge the Catholikes with many absurdityes, wherby they may more easily impugne and defame their Religion: as for example, *that the Papists do worship imiges wood, stockes & stones euen as Ethnickes do adore their Idoles*: so as whatsoeuer they find in Scripture that is agaynst the worshipping of Idols, that they bring in agaynst the veneration of Images. In which case they deale not sincerely. For they know well inough, or may know if they will, that in the Catholike Church Images of Saintes were neuer adored as Gods, or with any worship that is due vnto God alone, as Idols are adored by Ethnickes: Nor that this worship is in that manner done to Images, as though there were any excellency in thē; but so as the same doth passe to the first paterne therof, to wit to the Saints themselues raigning with Christ in heauen. For that the externall signe of adoration, which is made before an Image, is the worshiping of the first patterne or prototype therof. As for example to erect a Statua

Statua or Image to a King, and to do reuerence therunto; now this reuerence is done to the Image materially only; but the honor it selfe redoundeth to the King, whome the Image representeth.

That this honour which is thus done to Saints, is not the worship proper vnto God, is manyfest; because we do not worship any Saint as supreme Lord & Author of things, but only as a friend of him who is supreme Lord. For that we do so highly respect God, that we thinke those whome he hath so highly exalted in glory, to be worthy also of some honour. Which thing truly doth not any way redound to the iniury, but to the honor of God: euen as it redoundeth to the honor of a Prince, when we honour his Nobles & Courtiers for the respect we beare vnto the Prince; to wit because they be his domesticall seruants, friends &c. And this I haue heere spokē, because that many simple people are beguiled, & misled about this point.

Secondly, they say, *that Papists do adore bread as God*, and therfore they be *Artolatræ*, which is as much to say, as *Bread-*

worshippers; by which name *Caluin* oftentymes calleth Catholiks. But in this also they vse deceit. For they know well inough that Catholiks do not belieue, that in the Euchariſt there remayneth bread, but that there is preſent truly, really and ſuperſtantially the body of Chriſt, togeather with his ſoule & diuinity; and ſo do not adore bread, but the whole body of Chriſt there preſent.

Thirdly, they affirme, *that Papiſts do not put their traſt in the merits of Chriſt, but in their owne, & the merits of Saints.*

Fourthly, they ſay, *that Papiſtes do teach, that men be not iuſtified through the faith of Chriſt, but by their owne merits*, and the like: which are nothing els indeed, but mere impoſtures and deceytes, inuented to defame the Catholike doctrine. I could produce more then an hundred of like articles, falſely imputed eyther to the whole Church, or to Catholike Doctors thereof. And now, who will ſay, that in ſuch men as theſe be, there is the ſpirit of Chriſt; or that they do proceed ſincerly in this buſines, & go about to eſtabliſh the Truth?

Moreouer, theſe fellowes do not only

only impute vnto Catholikes theſe and ſuch like abſurdityes of opinions, but they lay to their charge alſo falſe crimes eſpecially to ſuch men whom they moſt feare will withſtand their wicked endeauours, to wit, Murders, Treaſons agaynſt Princes, and diuers kinds of ſuch like villany. Good God! How many libels and pamphlets haue byn ſet out theſe yeares paſt by the Caluiniſtes and Lutherans, & do daily at this day come abroard, wherein they accuſe Religious men (innocent God knowes from ſuch crimes) of moſt outragious & filthy wickednes? But theſe wily deceits are eaſily diſcouered. For eyther the innocency of theſe men is wittneſſed by the publique letters of Magiſtrates, and the others falſity made manyfeſt: or els their accuſations are cleerly refuted by the manner of their relation, and the circumſtances theſelues. For in ſome of their Accuſations there haue byn noted aboue 50. moſt manifeſt vntruthes: In others 12. 15. 20. &c. ſo blind is that their feruent hatred, that they care not with what probability they charge their Aduerſaryes, ſo they may hope to hurt them therby. But this

They obiect falſe crimes to Catholikes.

this hurt they do, is but for a little while; for after that the impudency of their calumniations is once discouered, it redoundeth to the great comendation of those who were accused, and shame vnto them that were the plotters and abetters thereof.

Their corruptiō of Authorityes.

And finally for confirmation of their absurdityes, they vse egregious fraudes and deceytes, either by adding, taking away, or altering somthing in the allegations of Scriptures and Fathers; or els by omitting the plaine words, and producing those that seeme obscure, thereby to make them seeme to fauour their Doctrine. For *Luther*, to establish his opiniō of Iustification by only faith, citing the wordes of the Apostle to the *Rom* 3. *Arbitramur hominem iustificari per fidem*, we do thinke that man is iustified through faith; he addeth of his owne the word *solam*, only. And when he was demaunded why he did so, he made answere thus: *Situus Papista &c. If thy Papisticall friend be froward, and hard to please concerning the word* (only) *presently tell him, that a Papist and an Asse is one and the same thing: Sic volo, sic iubeo, sit pro ratione voluntas: I will haue*

Epist. ad amicum, de voce SOLA.

it ſo, I commaund it ſo, let my will be a reaſon. For, *we will not be ſchollers vnto Papiſts, but their maiſters: And will this once glory in our pride agaynſt ſuch lik aſſes.* & a little after: *I pray thee giue no other anſwere to theſe aſſes concerning the word* (only) *but tell them, that* Luther *will haue it ſo, & that he is Doctor of all Doctors in the Popedome &c.* Behould the modeſty of this Prophet in excuſing that fraud.

The ſame *Luther* in the ſecond Epiſtle of Saint *Peter*, tranſlating this ſentence, *Quapropter fratres &c. wherefore brethren, labour the more, that,* by good workes, *you may make ſure your vocation and election*, leaueth quite out the wordes, *per bona opera* by good workes, becauſe they were plainely againſt his Doctrine, who taught that good workes nothing auayled to ſaluation.

In the 75. *Pſalme, & 12. Verſe*, where it is ſayd: *Vow, and render vnto your Lord God &c. Luther* maketh thereupon this gloſſe in the margent, contayning a threefold fraud and deceit: *Quòd pro Deo veſtro illum habere velitis, quemadmodum requirit primum præceptum, & nolite vouere Sanctis, vel alia vota.* Becauſe you vvill haue him for your God, as the firſt Commandement doth require;

require; therfore do ye not vow vnto Saints, nor make ye any other vowes.

In the 31. *of Prouerbes*, where it is ſayd: *Mulierem fortem quis inueniet?* who is he that ſhall find a conſtant Woman? Luther vpō theſe words putteth in the margent a Loue-ſong in rithme, to this ſenſe: Nothing is more amiable on earth then the loue of a woman, to him that hath the fortune to obtaine it.

1. *Corinth* 9. where it is ſayd: *Numquid non habemus poteſtatem mulierem ſororem circūducendi?* Haue we not power to lead about a woman-ſiſter? *Luther* addeth heerunto of his owne, *in vxorem*, for our wife; as though the Apoſtles lead wiues about with them, for coniugall vſe.

Zuinglius in place of thoſe wordes *Hoc eſt corpus meum*, This is my body: againſt the truth & authority of all Greek and Latin Copyes, in the Dutch Bible, tranſlateth it thus: *Hoc ſignificat Corpus meum*: This ſignifieth my body.

In the 2. Act. 27. where it is ſaid: *Non derelinques animam meam in inferno*: Thou wilt not leaue my ſoule in hell, *Beza* tranſlateth it thus: *Non relinques cadauer meum in ſepulchro*: Thou wilt not leaue my

my carcaſſe in the graue; changing the Greek word ψυχὴν (which ſignifieth *animam*) into *cadauer*, and ἅδην *orcum*, into *ſepulchrum*. And is not this, thinke you; to corrupt Scriptures?

Caluin doth ſo expound almoſt all the places of Scripture, wherby the Ancient Fathers did proue the Trinity of Perſons, and the Diuinity of the Sonne, or the Holy Ghoſt, that he doth eueruate all the force thereof; wherin he doth not a little ſimbolize with the *Iewes*, *Sabellians*, *Arians*, and *Macedonians*.

Againe, the 53. whole Chapter of *Iſay*, which is manifeſtly meant of the Paſſion, death, and ſatiſfaction of Chriſt, *Caluin* expoundeth it metaphorically of the griefes and moleſtations which the Iewiſh people, by their ſinnes did cauſe vnto Chriſt. And what can be more violently or abſurdly ſpoken? or what can be more fitly accōmodated to the Iewes perfidiouſnes?

Matth. 19. verſ. 17. where it is ſaid. *Si vis ad vitam ingredi, ſerua mandata*: If thou wilt enter into life, keep the Cōmaundements: *Caluin* will haue this ſpeach to haue bin vttered by Chriſt

in

in a ſcoffing manner, or mockingly.

Alſo *ad Hebr. 5. verſ. 7. Exauditus eſt pro ſua reuerentia*, He was heard for his reuerence, *Caluin* expoundeth the Greeke word ευλάβειαν, to ſignify *metum*, or *dubitationem*, feare, or doubtfulnes: and ſayth, that hereby is ſignified, that Chriſt was ſtroken with ſo horrible a terrour of death, that he was ready to fall into deſperation of his eternall ſaluation. I omit many other places.

Monſieur du Pleſſis a principal Caluiniſt in France, in a litel booke of his which he publiſhed *Of the ſupper of our Lord* hath corrupted more then an hundred teſtimonies of Fathers & Doctors, partly by cutting of & mangling their words, and partly by adding therto of his own. As alſo in this booke of his, he produceth many arguments, which by Schole doctors, as the manner is, are obiected againſt the truth, and afterwards ſolued and anſwered by themſelues, as if they had byn ſet downe expreſſely by them for their owne doctrine and opinions. Of which fraud he was, theſe yeares paſt publiquely conuinced, in preſence of the late King of France, and many of his nobility,

bility, by the Bishop of *Eureux*, now Cardinall: as is well knowne to all France. And the very same deceit and craft do all their writers vse, when they go about to proue their opinions & doctrine out of the Fathers.

Their alleaging of obscure Authoritys.

Moreouer, this is another common tricke amongst these men, to wit, that in citing the Fathers opinions, they do alwaies omit their cleere & perspicuous sense which may explicate & plainly declare their mind, and instead therof they produce commonly some obscure & darke sentences of theirs, where they do but by chance, and as it were by the way, touch the controuersy in hand. Of which fraud very many testimonies are alleadged, not only against the Reall presence of Christes body in the Eucharist, but against many other euident articles of Catholique faith also; as for example against free will, against internal Iustice, against merit of good workes, against the Authority of Councells &c. And there is nothing so cleare and euident in our faith, which by certaine obscure places of Scripture, or Fathers may not seeme to be impugned; nor is there any

thing ſo abſurd which by that meanes may not be defended. For what is more abſurd then to ſay, that Chriſtes body is euery where, aſwell as his Diuinity? And yet do theſe men go about to cõfirme the ſame by many teſtimonies both of Scriptures & Fathers. What is more abſurd, then to ſay, that God is the Author of all ſinne? Or that man hath not freewill? And yet do they alleadge many obſcure places, both out of Scriptures & Fathers to eſtabliſh theſe their fancies.

Yf they ſeeke for truth, why then do they omit thoſe places which be plaine and perſpicuous, and fly vnto ſuch as be obſcure and darke? & why do they not ſtand to the iudgement of the ancient Fathers and Doctors, for explication therof, who were long before our tyme, but will only rely and reſt vpon their owne ſenſe and interpretation? When as any obſcure ſpeaches of the Fathers do but ſeeme to fauour them, thoſe they do diligently and readily produce, and do endeauour to confirme their Doctrine therewith: but when Catholikes to the contrary do alledge any thing out of the Fathers, which is euidently againſt them,

them, then they make anſwere preſently, and ſay: that the Fathers were men, and conſequently ſubiect to error; but they rely vpon the word of God, which cannot erre.

Yf you reply and ſay, that the Fathers do alſo rely vpon the word God: they anſwere, that the Fathers haue not attained to the vnderſtanding of the Diuine word, and therfore were deceiued. Yf you aske them how they knovv that the Fathers haue not attained to the true ſenſe and vnderſtanding of the word of God, & themſelues haue: they anſwere, that it is euident out of the word of God. But how is it euident, ſeing there be ſo many, and ſo diuers interpretations amongſt them; and that all the ancient Fathers haue interpreted otherwiſe then they and the Lutherans otherwiſe then the Caluiniſtes; and they againe otherwiſe then the Anabaptiſtes? The interpretation (ſay they) is euident to him that hath the ſpirit, but to others not. And thus do th: Patrons of euery Sect anſwere, and reduce their finall iudgement of euery controuerſy to a priuat ſpirit.

Therefore the Caluiniſtes ſay; that all the ancient Fathers, all the Doctours of the Church, all generall Councells wanted the true ſpirit of vnderſtanding the Scriptures, as alſo do the Lutherans and Anabaptiſtes at this day want the ſame: only themſelues haue the true ſpirit, and to them it is ſpecially graunted from aboue: and therefore to them this ſpirit is manifeſt, in ſo much that whatſoeuer they teach, that is the pure Word of God. The very ſame thing ſay the Lutherans, to wit, that the Councells, Fathers, and Doctours of the Church did want this true ſpirit, as alſo the Caluiniſts, & Anabaptiſts do: only to them it is graunted, and therefore ſay they, it is euident and certaine, that our doctrine is agreable to the Word of God. And finally the Anabaptiſts do take away this ſpirit from all others, & claime it as proper only to themſelues.

But how abſurd (thinke you) and void of reaſon are all theſe things? How incredible is it, that all the Catholique Doctours, and Fathers of the Church, ſhould want the true ſpirit of vnderſtanding Scriptures, and that it ſhould be

be giuen now to the Caluiniſts only, or to the Lutherans only, or to the Anabaptiſtes? How vaine and friuolous is it, that euery ſect ſhould challenge this ſpirit as proper only to her followers, and haue no other proofe thereof, then that the ſame is manifeſt to him that hath the ſpirit, and he, to whome it is not manifeſt, hath it not? And is not this now to walke round in a circle, running to the beginning, and reuoluing euery controuerſy to that which is moſt obſcure, and knowne to no man els? For how ſhould I know, that you haue this ſpirit? When did euer the Doctors of the Church proue their aſſertions on this faſhion? Euery proofe ought to be made by that, which is moſt manifeſt to the Aduerſary, ſo as it may be thereby the more eaſily graunted by him: but this proofe of theirs, whereon all their opinions are foũded, doth proceed from that which is moſt obſcure, and only relieth vpon the iudgement of a priuate man, who is both a party and accuſer in the cauſe. For you cannot proue vnto me, that you haue this ſpirit, but only by your owne teſtimony, vvhich

Ioan. 8. you giue of your ſelfe: But he which giueth teſtimony of himſelfe, his teſtimony is not true, to wit, it is not to be accounted true, vnleſſe it be witneſſed otherwaies. But they (to vvit the Caluiniſts) cannot proue themſelues to haue this priuate ſpirit by other waies, but would haue vs to belieue them on their bare word and aſſeueration, becauſe they ſay, that they are certayne thereof. Therefore there is no reaſon why we ſhould belieue them; but great reaſon rather to the contrary not to belieue them at all. For that the ſpirit of God cannot be contrary to himſelfe: but theſe men are moſt contrary to thēſelues: *Ergo*, they are not gouerned by the ſpirit of God.

To this now I adde (and it belongeth to no ſmall deceit, and guilefull machination of theirs) that ſeeing theſe men haue forſaken the auncient faith, which hath floriſhed for ſo many ages, and imbraced novv a nevv and vpſtart Religion, when Catholike Princes, according to the receaued cuſtome from the times of *Conſtantine* the Emperour, do go about to compell them to returne

to

to their ancient Religion, which once they profeſſed, and forſake their new, then they complaine grieuouſly, and accuſe them of Tyrany, calling them Enemies of the Ghoſpell, and ſtir vp the whole world in hatred againſt them, as though they offered violence to their conſciences againſt their eternall ſaluation: and withall vnder pretence of this their libety, they rayſe vp tumults and ſeditions againſt them. But when they haue once gotten the vpper hand (God ſo permitting the ſame for our ſinnes) they will not graunt any liberty to Catholikes, but ſtir vp moſt ſharp perſecution againſt them, and force them with diuers torments, and loſſe of goods to forſake the old Religion, and imbrace their new, which they neuer learned, neuer heard of in former times, to which they haue no obligation, which is confirmed with no ſound argumentes, and which by my moſt graue & weighty reaſons they ſee condemned of the Catholike Church throughout all Chriſtendome. Is this then to deale vprightly, and with a ſincere mind & equall right? Is it not rather a kind of Lioniſh ſociety,

whoſe right conſiſteth in ſtrength and power of armes, and which doth make and repeale lawes for its owne intereſt? And what greater tirannycan be vſed ouer mens conſciences then this?

In the Catholike Church, none are forced to imbrace her faith, but thoſe that ſometimes haue profeſſed it, and now forſaken it; and this neither, vntill it be fully proued that they haue ſo done, and cannot deny it. But theſe our new Maiſters do force and conſtraine men to imbrace their Nouelties, who neuer before profeſſed the ſame, and this alſo before they can conuince them of errour. In which point they do alſo againſt their owne doctrine. For that they teach, that man hath no free-will, but that he doth all thinges by the decree and impulſion of God, whereto he cannot reſiſt; and that God doth infuſe his faith only to the elect. By what right then do they force Catholikes to imbrace their faith, which is not in their owne power to do? And againe ſeeing that their whole forme of faith is reduced to the teſtimony of euery ones priuate ſpirit; they do moſt wickedly,

kedly, in compelling Catholikes to belieue, not only againſt the teſtimony of their priuate ſpirit, but alſo againſt the publike teſtimony of the ſpirit of the vniuerſall Church. For it is moſt certaine out of the holy write, that the Church is gouerned by the ſpirit of God, and therefore cannot erre, which notwithſtanding is not any way certaine in priuate men.

The VIII. Reaſon,

Drawne from the ouerthrow of good Workes.

THAT Religion, which taketh away all affection & loue of good workes, is not to be atrributed vnto Chriſt, who euery where recomendeth good workes, & the obſeruatiõ of Gods comandments: but the Religion both of *Luther* and *Caluin* taketh away all care of good workes, therefore neither of them is to bee deemed Chriſtes Religion. And that theſe two Religions take away the ſtudy and care of good workes, is manifeſt. Firſt, for that the one and the other teacheth

that a man by al his good works is made no whit the more iuſt before God, meriteth no euerlaſting reward, ſhall haue neither leſſe nor more reward in heauen whether he do few good workes, or many, or none at all. For as much as, ſay they, ſole faith is eſteemed of with God, and that in faith alone is all iuſtice contained. For ſo affirmeth *Luther* in theſe wordes: *I would not giue an halfe penny for S. Peters merits for helping of me, becauſe it is not in him to helpe himſelfe; but whatſoeuer he hath, he hath it of God by fayth in Chriſt.* Where he plainely teacheth that S. *Peter* was not the iuſter, or receiued the more good in heauen for his good workes, but that his faith alone was crowned. And elſwhere: *So you ſee, how rich a Chriſtian man, or he that is baptized is, who though he would neuer ſo fayne, cannot debarre himſelfe of his ſaluation by neuer ſo great ſinnes, vnles he will not beleiue. For no ſinne can damne him but his vnbelieuing alone: all other ſins, if his fayth returne, or ſtand ſtable vpon gods promiſe, be in an inſtant abſorpt by the ſame fayth.* Againe in another place: *Good workes cannot be taught vnleſſe you preindice and hurt fayth, ſith fayth and good workes be in matter of iuſtification moſt con-*

De decem præcept. c. 2.

De capitu. Babyl. cap. de Bapt.

De votis monaſt.

trary; whence it is that the Doctrine of workes is neceſſarily the doctrine of the diuell, and a reuolt from the ſayth.

The ſame is the opinion of *Caluin* as appeareth in his *Inſtitutions*, where he ſayth: *That iuſtice of ſayth can in no ſort haue any aſſociation with the Iuſtice of workes*: and that not onely the *workes, that bee effected by the onely forces of nature, but all other alſo vnder what ſpecious title ſoeuer, bee excluded by the iuſtice of ſayth.* And the ſame he teacheth in many other places. If then there bee no merit at all in good workes, if they make vs nothing the more accepted to God; nor wee for them ſhall receiue any reward in heauen; wherefore ſhould we weary our ſelues in exerciſing them? Wherefore ſhould we ſpend our goods in workes of mercy towardes the relieuing of the poore? why ſhould we inſiſt, & ſpend houres in prayer? wherfore ſhould we faſt or puniſh our bodyes? It is a folly for vs to weary our ſelues out in them, or to be ſolicitous about the exerciſing of them if no fruit returne vnto vs by them. Who ſeeth not that by this doctrine all deſire, and care of good works is extinguiſhed, and cleane taken away?

Dib. 3 cap. 13.

Lib. 3. c. 16. §. 2. & ſequent. & c. 19. §. 2. 4. & 7.

Secondly

Secondly, for that both theſe Religions teach, that all our good workes do not onely merit no good at all before God, but further then this be alſo ſinnes, and that indeed of themſelues mortall, though for their faith they be not imputed to the belieuers. And *Luther* in many places teacheth no leſſe. As when he ſaith (a) *The iuſt ſinneth in euery good worke.* Againe (b) *a good worke done in the beſt manner, according to Gods mercy a veniall ſinne. but according to his iudgment a mortall ſin.* In another place: (c) *Our beſt workes whereby we labour to procure of God grace, help & comfort, is to be reputed vnto vs for ſin, as the Prophet ſayth, Pſal. 108. And his praier be vnto him to ſin.* The ſame he inculcateth in many other places.

(a) *In reſolut. contra Eckium, & in aſſert. art. 31.*

(b) *In aſſert. art. 32.*

(c) *In aſſert. art. 29.*

Caluin deliuereth the ſame doctrine. For this he ſaith: *All the works of men if they be cenſured as they deſerue, be nothing but ſoule-ſtaynes, and filth. Neyther can any worke proceed from holy men, that deſerueth not the iuſt reward of reproach.* The ſame he teacheth c. 14. & els where. *If all our good werks be truly ſinnes ſoule-ſtaines, and filth, that merit Gods ire, who ſeeth not that it is much better to abſtayne from them, thē to do them? For by forbearing them we ſinne not, but by doing them we ſin: and much better*

Lib. 3. Inſt. c. 12. §. 4.

Lib. 3. cap. 14. §. 9.

better it is not to ſin then to ſin. We muſt therefore abſtaine from giuing of almes, and from doing other vvorkes of mercy, yea we muſt ceaſe to pray, becauſe all theſe, as they are done of vs be ſinnes. And how may all ſtudy and deſire of good workes be better ouerthrowne then by teaching that they do not onely make vs nothing the more iuſt or better before God, but that they be further filth, ſoule-ſtaines, & ſinnes indeed.

Whether good works be required as the ſigne of fayth.

Neither maketh it to the purpoſe that they ſo oftē ſay that God requireth good works for a teſtimony of faith or as ſigns of faith, ſith they affirme it, leaſt they may ſeeme to the people to take away al good works cleane. But this their pretenſe is vaine. For how doth God require them if they be ſinnes, which, vnleſſe he of his mercy ſhould not impute, thē he ſhould puniſh with euerlaſting paine? how doth he for a teſtimony of faith require thoſe things that do rather giue a teſtimony of want of faith? For thoſe who be ſollicitous about the doing of good workes do thereby teſtifie that faith ſufficeth not. For if faith vvere inough, as they vvill haue it, and good workes auaile nothing

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at all, how be good workes a ſigne of fayth? Therfore the ſtudy of good works is not a ſigne of that ſpeciall faith wherof they ſpeake, and whereunto they aſcribe all; but of the Catholique faith, whereby we belieue that faith is not inough, but that workes be further required, and be meritorious of euerlaſting life: with which faith they haue nothing to do at all but reiect it wholy. By what hath been ſaid, moſt euident it is, that by thoſe Religions al ſtudy and care of good workes is taken away and baniſhed quite.

The IX. Reaſon,

Deduced from the liberty of Life, which they yield vnto.

THOSE Religions cannot poſſibly be thought to haue been inſtituted by Chriſt, that do vtterly ſpoile mens minds of the feare of God, and do open a moſt wide gate to all wickednes, and to all manner of impurity of life. For holy Writ doth euery where inculcate vnto vs the feare of God; neither is there any thing

thing that is more ofte repeated & more recōmended vnto vs, sith thereof especially dependeth all goodnes and honesty of life. But the Religion of *Luther*, and *Calvin* both do quite thrust out of mens minds the feare of God, and yeald a liberty to all manner of wickednes, as far as doth *Atheisme*; therefore neither the one nor the other can pretēd Christ to be the Author of their Religion.

That they do this, and that by foure different and diuers waies, hath beene by vs most plainely set downe, and declared in the second consideration before, & now I will in few words againe manifest & proue the same by these reasons following. First, for that the Lutherans Religion teacheth, that the decalogue, or ten Commandments appertaine not to the faithfull, as neither the ceremoniall and iudiciall lawes also. For thus he saith in his sermon of *Moyses*: *By The Text it euidently appeareth, that the ten precepts also do nothing concerne vs: for as much as our Lord brought not vs, but the Iewes only out of Ægypt. Moyses is not held in the new testament: for if I should obserue him in one article, I should be bound to the obseruation of the whole Law;*

The

The ſame he teacheth in many wordes, *c. 4. Epiſt. ad Galat. & in c. 20. Exodi*. If the ten Commandements bind vs no more, then the cerimoniall lawes, as he expreſly teacheth, *c. 4. ad Galat.* therefore as I am not bound to keep the ceremoniall law, for example to circumciſe the fleſh. to eate the Paſchall lambe, to obſerue the Sabboaths &c. ſo neyther the morall law, or the ten Commandments. If I be diſpenſed from obſeruation of the ten Commandements, what may it not be lawfull for me to do? I may then in outward ſhew adore Idols, contemne parents, make no reckoning of Magiſtrats, commit murthers, adulteryes, robberies giue falſe witnes, and ſuch like, that be prohibited and forbidden by the decalogue, euen as I may do thoſe thinges, that haue repugnance with the cerimoniall law.

And though *Caluin* doth not in expreſſe mãner deliuer the ſame Doctrine touching the cõmandements, yet vnderhand he ſufficiently inſinuateth it. Firſt, when he teacheth, That it is impoſſible alſo for holy men to keep Gods law. For if it be impoſſible, it bindeth not at all,

Lib. 23. Inſtit. cap. 7. §. 5.

all: ſith none is bound to what is impoſſible. No Tyrant euer bound his ſubiectes to impoſſibilityes, and ſhould God do it, from whome ſo barbarous cruelty is moſt far? wherfore for this very thing, that the ten commaundements began to be impoſſible to be kept, they ceaſed alſo to bind, and therefore they appertaine nothing vnto vs. Further, becauſe Caluin teacheth, that all our works be foule ſtaynes, filth, and ſinne before God: but none can be boũd to commit ſin: therfore we are not bound eué to labour, or once put our hand towardes the fulfilling of the decalogue, or of any part of it. The ſame I might confirme by other reaſons, but theſe may ſerue the turne: by which it is alſo manifeſt out of *Caluins* doctrine, that the decalogue appertaineth nothing vnto vs.

Secondly, theſe two Religions make no difference of good and bad works before God, but only before men. For as the works that are ſaid to be euill, haue their manifeſt malice, euen ſo to the good workes of the iuſt they attribute a ſecret malice in regard of the internall cõcupiſcence, by reaſon of which

malice they will haue them to be mortal ſinns before God. And if it be ſo, wherfore ſhould I rather attend to good workes with the afflicting & puniſhing of nature, & with the waſting of goods, then to bad that go accompanyed with great pleaſures, & oftetimes with profit and commodity alſo. For ſith both be bad before God, wherfore ſhould I not prefer thoſe, in which there is a temporall both pleaſure and gaine, before thoſe which are not done without moleſtation, trouble, and loſſe.

Thirdly, for that both Religions teach, that a man is by ſpeciall faith alone iuſt before God, without any good works of his part: and that to him who hath this faith, no ſinne is imputed. So teacheth *Luther* in very many places, as hath been declared before. Of which Doctrine he inferreth, *That incredulity alone is ſinne*, and that, *the incredulous, and vnbeeliuing alone are to be damned*: and that he, *who retayneth his ſayth, cannot be damned at all*. The ſame teacheth *Caluin*, when he ſayth, All *ſinnes be to the vnbeleeuing mortall: to the belieuing all be veniall*. He calleth them veniall, becauſe God imputeth them not

l. de libert. Chriſt. & de cap. babyl. Lib. 2. Inſtit. c. 8. §. 68. & l. 3. c. 4. §. 28.

vnto

vnto them, but in what they are done, pardoneth and forgiueth them. And this doctrine plainely followeth of this principle, whereby they conclude, that ſpeciall fayth alone is the cauſe of iuſtification, that is, that a man is iuſt before God by this alone, that he firmely beliueth, that Chriſt hath fully ſatiſfied for his ſinnes, for that by this faith Chriſtes ſatiſfaction is applied vnto him, and is made as it were his owne, ſo as by it he is reputed iuſt before God, though he find no change of will at all within. And therfore, whiles this fayth continueth, no ſin can hurt him, becauſe he abideth in Chriſts iuſtice, & he firmely retayneth it by faith. And if we ground our ſelues vpon this doctrine, we haue no cauſe to feare the committing of any wickednes whatſoeuer. For no puniſhment, nor vengeance is for it to be feared at Gods hands, ſith God imputeth it not for a fault, by occaſion of Chriſtes ſatiſfaction communicated vnto vs by fayth. And can Atheiſme giue greater liberty to all manner of wickednes, & to all impurity of life?

Some Caluiniſt Miniſters in *England*

gland confeſſe it plainly inough, who frõ that opinipn of *Caluin* touching the iuſtification of fayth, among others do deduce, and mantayne theſe concluſions. 1. *All thoſe do erre, who thinke, that they are to be ſaued, when they ſhall haue done many good workes.* 2. *It is nothing neceſſary for vs to labour for the purchaſing of life euerlaſting by our good workes, ſith we haue it euen now.* 3. *This is one of the principall errors, that beareth ſway in the Chriſtian world, to thinke, that good works profit any thing to Saluation.* 4. *Our ſinnes withdraw nothing from Gods glory, for as much as all the hurt of ſinne conſiſteth in the ſcandall of our neighbour.* 5. *Chriſt hath with his bloud redeemed, and deliuered vs from all ſinnes, and lawes, in ſo much as from this tyme forward no law bindeth vs in conſcience.* (Heere we are in expreſſe wordes freed from the decalogue, and from all precepts of Sacraments.) 6. *You owe nothing vnto God, but fayth, that you confeſſe Ieſus Chriſt, and belieue that he is riſen frõ death: for ſo you ſhall be ſaued. In all other thinges God leaueth you in your liberty to follow your own will. For you may do all thinges without ſcruple of conſcience: for you cannot peryſh not be damned, whatſoeuer you ſhall outwardly do, or leaue vndone.* All this they deduce (& that moſt rightly)

Refert ex Foxo Gnil. Reginaldus l. 4. pag. 1020.

ly) out of that foundation of Iuſtificatiō by ſpeciall fayth, firſt layd by *Luther* and *Caluin*, in whoſe writings alſo all theſe former grounds almoſt are expreſly had. Who now could with. or imagine greater liberty to all wickednes?

Adde hereunto what hath been ſaid before in the ſecond Conſideration, where we layd downe three other manners, by which this liberty is graunted. I omit to ſpeake of that window, that *Caluin* hath opened, when he taught, *That the paine of the damned is nothing els, then to feele God an aduerſary, and to be put in feare by him, though that paine be repreſented vs by thinges corporall, as by darknes, weeping, gnaſhing of teeth, the inextinguible fire &c.* By which wordes he plainely inſinuateth, that hell is nothing els, but vaine terrors. For if God inflicteth not any payne, but only affrigteth the damned, certainely vaine is that terrour & to be laughted at, vayne be the paines of hell, & nothing to be weighed, or regarded at all.

l. 3. Inſtit. c. 25. §. 12.

The X. Reaſon,

That they renew old Hereſies.

EVERY Religion is to be auoyded, that containeth hereſies formerly condemned by the Catholique Church, which haue euer been held and reputed for hereſies: But theſe new Religions contayne ſuch hereſies; yea they ſeeme to be nothing but a maſſe, and heape of diuers hereſies, in ſeuerall ages taught by diuers arch-heretiks, & in former tymes by the Catholike Church condemned; therfore they are to be ſhunned. We are to proue our *minor*: & therfore let vs conſider the principall pointes of doctrine, that theſe religions maintaine.

(a) *Caluin lib. 1. Recognit.*

(b) *Aug. hær. 46. Hier. in prolog. contra Pelag.*

(c) *in Cõc. Conſtant. ſeſſ. 8.*

1. Both, as well *Luther*, as *Caluin* teach, *that there is no liberty of will*. And *Luther* in his 36. *article* affirmeth, *that it is the principall foundation of his religion*. But this was long agoe the hereſy of *Simon* (a) *Magus*, and *Valentinus*, as teſtifieth *S. Auguſtine hær.* 11. and of the (b) *Manichees*, and of (c) *VVickliffe* &c.

2. Both

2. Both do teach, that God *is the inſtigatour or mouer to all wickednes; and that all euils be done by vertue and power of Gods decree.* And this againe was in tymes paſt an hereſy of *Simon* (d) *Magus*, and of (e) *Florinus*.

(d) *Vincēt. Liryn.*

(e) *Euſeb. l. 5. c. 20.*

3. Both teach, that *good works be not neceſſary to ſaluation, and that fayth is inough*: But this was an hereſy of the ſame *Simon* (f) *Magus*, and of (g) the *Eunomians*, about they yeare of Chriſt 360.

(f) *Irenæus l. 1. c. 20.*

4. Both alſo teach, that *ſins, though neuer ſo many and great, do not hurt him who hath fayth, for that the malice of them is not imputed to him who belieueth*. And this was alſo in tyme paſt an hereſy of the (h) Eunomians, and of *Baſilides*, and *Carpocrates*, as witneſſeth *Irenæus l. 1. c. 23. & 24.*

(g) *Aug. hær. 54.*

(h) *Aug. hær. 54.*

5. Caluin denieth the *reall preſence of Chriſts body in the Euchariſt*. But this was againe an hereſy of *Berengarius*, about the yeare of our Lord 1051. Where it is to be noted firſt, though ſome priuately before *Berengarius* doubted of that matter, and moued the queſtion about it, yet none was ſo hardy, as to profeſſe it in publike, as teſtifieth *Hugh of Langres*, and *Adelman of Breſſia* in their epiſtles to *Berengarius*,

garius, and *Paſchaſius* in his booke of the wordes of the Inſtitution of this Sacrament. In ſo much, as this was the conſtant and vniforme doctrine of the Church, not oppoſed againſt by any arch-heretike vntill the tyme of *Berengarius*. Secondly, that *Berengarius* his opinion was, whiles he yet liued, condemned in fiue Councells, and that *Berengarius* himſelfe thrice abiured his opinion, and in concluſion died very penitent in the Catholike fayth. He being dead the ſame hereſy lay buried vp wel neere two hundred yeares, vntill the tyme of the Lollards, who brought it to light againe, as is gathered out of *Tritheemius* in his Chronicle about the yeate 1315. After this againe *VVickliffe* held the ſame, as appeareth by his third article. After his death againe there was a deep ſilence of that matter for the ſpace of an hundred yeares, vntill *Zuinglius* renewed it, and *Caluin*, and ſome others after him. Wherby it euidently appeareth, that this opinion was euer in the Church held for a manifeſt hereſy: & therfore eyther the Church hath euer erred in a principall article of faith, and ſo conſequently it

was

was neuer Chriſts Church, or that opinion which abrogateth, and diſclaymeth from the Reall preſence of Chriſts body, is an hereſy indeed.

6. Both take away all traditions, and would haue al things to be comprehended in Scripture alone. The ſame was the hereſy of the Arians, as is recorded by *S. Auguſtine*: alſo of *Neſtorius*, *Dioſcorus*, and *Eutiches*, as is declared in the ſeauenth Synod, *Act.* 1. *l. 1. contra Maximin. c. 2. & vide*

7. Both deny the Sacraments of Penance, and of Confirmation. The *Nouatians* taught the ſame opinion long ago, as witneſſe S. *Cyprian*, & S. *Theodoret*. *l. 4. epiſt. 2. l. 3 hær. fabularū.*

8. Both teach, that the Church cõſiſteth of good alone, & that the Church in former tymes viſible, periſhed notwithſtanding for many ages, and that in this tyme it only remayneth in their cõgregations. The very like was the hereſy of the *Donatiſts*, as teſtifieth S. *Auguſtine*, *l. de vnit. Eccl. c.* 12.

9. Both of them teach, that prayer is not to be made for the dead; that the faſt of Lent, or any other ſtable faſtes be not to be keep, but euery one is then to faſt, when it ſhall to him ſeeme good,

The *Aerians* taught the very ſame in former ages, if we believe *Epiphanius* hær. 75. and S. *Auguſtine* l. de hær. c. 33.

10. Both deny the veneration of holy Reliques, of Chriſts and Saints Images, and call it Idolatry. *Vigilantius* did no leſſe many ages paſt, as witneſſeth S. *Hierome*. The ſame did the *Image-breakers*, as teſtify *Zonoras*, *Cedrenus*, and *Nicephorus* treating of thē who made war of againſt Images.

By theſe it is more then manifeſt, that the chiefeſt opinions, whereof *Lutheraniſme* and *Caluiniſme* conſiſt, be ancient hereſies, long ſince condemned by the Church, and that the ſame were alwayes held in the Church for hereſies, The ſame may we eaſily exemplify and declare touching the reſt. Wherehence it followeth, that theſe Religions be nothing but the very ſincke of hereſies of old, longe ago put to ſilence, and now in theſe latter dayes brought to light againe.

Vide Bellar. de notis Eccl. c. 9. & Coccius de ſignis Eccl. l. 8. art. 3.

The

The XI. Reaſon,

From want of a Rule of Fayth.

THESE new Religions haue no certaine rule of Faith to follow; therfore they are not to be receyued. For the principall heads of Religion muſt be determined, certaine, and withall immutable. And that they haue not any certayne rule of beliefe, wherby it may be reſolued what is neceſſary to be belieued, and what not, is euident. Firſt, for that they admit neither the traditions of the Church, nor the authority of generall Councells, nor the iudgment of the ancient Doctours of the Church, and of thoſe who flouriſhed and liued before theſe our Controuerſies.

Luther reiecteth all traditions *in c. 1. ad Galatas*, as doth *Caluin* alſo *l. 4. Inſtit.* and they teach, that nothing is to be belieued, nothing to be receyued in holy Scripture. *l. 4. c. 8. §. 6. 7. 8. in Antid. ad 4. ſeſſ. Conc. Trid.*

Luther ſo contemneth Generall Councells, which haue hitherto had moſt

moſt great authority in Gods Church (for they be as it were the Parlaments of Princes, & Peers in Chriſts Kingdome) as he will haue the definitions therof ſubiect to the iudgement and cenſure of euery priuate perſon. And he further ſayth, that it is a mad thing, that the Councells will conclude what is to be belieued. And in the ſame place, he teacheth that what is to be belieued, what not, is to be left to the iudgement of euery ſpirituall man.

In art. 115. & ſequēt.

l. 2. c. 7. §. 8. 2. & 4.

Caluin inſinuateth no leſſe, when he ſayth, *that it is not for the Church to iudge what bookes be Canonicall, but that appertayneth to the inward ſpirit alone.*

l. contra Regem Angliæ.

Finally as touching the Fathers, *Luther careth not for a thouſand Auguſtines, a thouſand Cyprians.* *Caluin* alſo in very many places contemneth them, and affirmeth *that they erred.* Wherefore none of all theſe is vnto them a rule of fayth.

But ſay they: *The Scripture it ſelf is vnto vs a rule of faith, & it cānot erre.* But it is an eaſy matter to ſhew, that this rule ſerueth not the turne. Firſt, becauſe he by this rule cannot iudge of the Scripture it ſelfe, & ſo the rule it ſelfe will remayne vnto

vs vncertaine, which yet ſhould haue the greateſt certitude of all. For by the Scripture it cannot come to be knowne for certaine, that ſuch a booke is truly Scripture, is not Apochriphall, nor compoſed by ſome deceiptfull perſon: that this, or that ſentence is not peruerted, nor thruſt in. Finally that nothing is added, or taken away, that maketh to the ſubſtance of doctrine. All this cannot to be known by Scripture, but proued only by certaine humane weake coniectures, if you take away the traditionsof the Church, and ſo the wholefoundatiō of our fayth ſhall rely vpon vncertaine coniectures. Moreouer the vertue and efficacy of the Scripture conſiſteth not in the ſound of the wordes, but in the ſenſe & meaning, which is the life and ſoule of the Scripture. But there may be a thouſand controuerſies about the ſenſe, which cannot in any ſort be decided by the Scripture it ſelfe, if you take away Traditions, and the expoſition of the Fathers, as experience teacheth. For about the ſenſe of theſe wordes, *Hoc eſt Corpus meum*, and of many more, there is moſt eager diſputation betweene the *Lutherans* and *Caluiniſts* &c.

If you ſay with *Caluin*, that the iudgement touching the Scriptures, and the vnderſtanding of them, belongeth to an inward ſpirit, this is nothing but the dictamen of an internall ſpirit, that is, for the priuate iudgment of euery particular perſon to ſet downe the firſt rule how to belieue. For euery one may ſay, that he hath the ſpirit, and by the inſpiration therof can iudge and determine, that this part, or book is holy Scripture, and not that: that this is the ſenſe not that. So a *Lutheran* out of his ſpirit giueth iudgement, that S. *Iames* Epiſtle is *a ſtrawy Epiſtle*, and the Apocalyps of S. *Iohn*, *of doubtfull authority*. But the *Caluiniſt* out of his ſpirit iudgeth the one and the other to be the word of God. So *Luther* out of his ſpirit iudgeth, that this falſe opinion is to be aboliſhed, that there be foure Goſpells: for that S. *Iohns* Ghoſpell is but one, faire, true, and principall, and to be far preferred before the other three. In like manner S. *Paules* and S. *Peters* epiſtles *do far go beyond*, ſayth he, *the three Goſpell of Mathew, Marke, and Luke*. He would willingly haue reiected them, becauſe

In prologo noui Teſtamenti.

becauſe they plainely proue & eſtabliſh the merit, and neceſſity of good works, and the obſeruation of the commaundements, and do recommend chaſtity, & pouerty. But when he durſt not cleane reiect them, he would extenuate their authority, and inſinuate, that they were not written with the ſpirit of God.

In like manner *Caluin* out of his own ſenſe iudgeth, that theſe wordes, *Hoc eſt Corpus meum*, haue this meaning, *This bread is the figure of my body*: and *Luther* will haue it; *This bread is truly my body*. I omit other things without number, by which it appeareth, that euery ones priuat iudgment is propoſed for a rule of beliefe; or which is the ſame, that the Scripture it ſelfe is expounded and interpreted according to euery ones priuate iudgment.

Secondly, that is not any fit rule of beliefe, that is a like accommodated to contrary doctrines: but the Scripture is accommodated to contrary Religions and doctrines; for as much as all the Sects of this tyme, though they do in an hoſtile manner diſſent and contend in very many, & thoſe the moſt important heads and grounds, do neuertheles make

this

this rule to ſerue their turne, and doe vſe it for the maintaining of their opinions and hereſyes. For the *Lutherans* ſay they rely vpon Scripture: the *Caluiniſts* affirme the ſame: the *Anabaptiſtes* alſo are nothing behind them in auerring, that the Scriptures be for them. And no meruaile, becauſe euery one of them taketh and interpreteth the Scripture, not cõforme to the cõmon vnderſtanding of the Church or the common expoſitiõ of the Fathers as do the Catholiques, but according to the ſenſe of euery priuat ſpirit in which ſort it may be eaſily accommodated to all hereſies. Whence it is euident that this rule ſo taken, ſerueth not the turne, whiles all is reduced to the iudgment of euery ones priuate ſpirit.

Thirdly, if there were ſome iudge who in euery Controuerſy, wherein he were to giue ſentence, ſhould, ſo doe it, as it could not be certainly vnderſtood for whether party he prouounced the ſentence, but both partyes ſhould contend, that the matter were adiudged and determined on their ſide, and that the ſentẽce of the Iudge was expreſly & plainly pronounced for them, ſuch an one in the opinion

opinion of al men could not be thought a competent Iudge, ſith no matter in cõtrouerſy could be determined or ended by ſentence giuen by him. For after ſentence, there would be as great a contention about the ſentence it ſelfe, whether of them it might ſeeme to fauor, as there had been before about the right that ech party had. And ſuch a Iudge is Holy Scripture, if you take away the churches interpretation and declaration, and the expoſition of the holy Fathers; for as much as the ſentence therof is euer ſuch, as it cannot be euident to both parties, whether of them it fauoureth, whiles the one and the other doth ſtifly maintaine, that it is moſt playne that it holdeth and ſtandeth for them. And hence it is that controuerſies be neuer ended: and therefore it is not onely a vayne, but alſo a ridiculous thing to appoint the Scripture alone for Iudge. For in euery controuerſy there ought ſuch a Iudge to be deſigned, who may ſo giue ſentence, as it may be manifeſt to all, and moſt of all to thoſe parties, on whoſe behalfe the cauſe is adiudged, otherwiſe ſuch a controuerſy can neuer be ended.

Wherfore thoſe, who make the Scriptue alone the Iudge of matters in queſtion, do therein plainely manifeſt, that they admit not any iudge at all, by whome the cauſe may be determined, beſids their priuate iudgment alone. For they do, as if *Titus* and *Caius* hauing a ſuite at Law, would not haue any other Iudge in the matter but *Iuſtinian* his *Code*, togeather with the *Pandects*, without hauing any thing to do with the interpretation of Doctors: and *Titus* producing for his owne right ſome law, ſhould by it maintayne that the cauſe was manifeſtly adiudged for him. And *Caius* againe ſhould deny it, who by citing another law for himſelfe ſhould ſay, that it was cleare, that that law fauoured and made for him, which *Titus* would in like manner deny; and ſo they ſhould both depart without any deciſion of the cauſe or controuerſy in hand: would it not be a matter worthy of laughter? and all would ſay, that neyther of them deſired the determination or deciſion of the cauſe? And that neyther admitted other Iudge, then his owne iudgment? In the very like manner, in this, that they will not

not haue any other Iudge thē Scripture, and euery one reſerueth the interpretation therof to his own ſpirit, they plainly ſhew, that they haue no will, that the cauſe ſhould be decided or defined by any lawfull way, nor to admit any Iudge, but their owne iudgment.

Fourthly, how very inſufficient this rule of beliefe is, experience it ſelfe plainely teacheth. For we ſee, that there is not any end of controuerſies among them, euen about the greateſt matter of fayth, ſith at this very tyme the *Lutherans*, *Caluiniſts*, and *Anabaptiſts* are at bitter wars one with another about many points of fayth, and do impeach one the other of hereſy. The *Lutherans* do diſſent both among themſelues in many thinges, and from *Luther* himſelfe, their Father and Apoſtle: in ſo much as at this tyme there be reckoned thirty one principall Sectes of *Lutherans*, different in name, and diſagreing in many points of doctrine. The *Caluiniſts* be at variance among themſelues, eſpecially in the Article touching *the head of the Church*. For a great part of them giueth that power to the ſecular Prince, though ſhe be a woman, and

theſe be called Proteſtants. Others of them hold the ſame for impiety, and blaſphemy, and thoſe they call *Puritans*, The *Anabaptiſts* differ among themſelues in very many things, ſo as of them there be numbred 14. diuers Sectes, diſtinct both in names, and in points of doctrine.

Finally, it is now come to this, that where euery one followeth this rule of Scripture alone, and relyeth vpon it, there be almoſt as many hereſies, as there be heretiks. For the greater part of them, eſpecially the more ſimple, affirme that they little regard, or care what *Luther*, or *Caluin* taught, ſith they cleaue faſt to the holy Scriptures, and recur to the word of God, in which there cannot be any errour; and ſo they thinke themſelues very ſecure. And euery one vnderſtandeth the Scripture according to his own capacity and ſenſe. Wherehence it followeth, that where they thinke they haue the Scripture for an infallible rule of their beliefe, inſteed of Scripture they haue, and follow their owne imagination. For whatſoeuer they imagine to be ſignified & meãt by the words of Scripture,

ture, they take for the true ſenſe of Scripture: & ſo, looke how many diuers imaginations of men there be, ſo many rules there be of beliefe.

But whence is it, that to euery one his owne Imagination ſhould ſeeme the moſt true verity, and the very ſenſe of Scripture? It proceedeth partly of a certaine exceeding ſelfe-pleaſing loue, & eſtimation. For he, who maketh any great reckoning of himſelfe, eaſily perſwadeth himſelfe, that all his owne inuentions, and conceipts of mind be great and extraordinary: partly by working of the Diuell, who doth inwardly peruert mens phanſies, ſo as what they apprehend, they forthwith, for euery moſt light and idle poore reaſon, thinke to be moſt euident truth. For while men wearyed with the auncient Religion, and loathing it, do aduerſe the truth, & longe to heare noueltyes, they are by Gods iuſt iudgment ſuffered to be beguyled by the Diuell. Whereupon, whiles he worketh inwardly in their ſenſes, they thinke themſelues to haue receyued the light of Gods ſpirit, and vnto it they referre all iudgement touching matters of fayth.

Hence it is, that to euery ſect, & almoſt to euery priuate man their owne apprehenſion ſeemeth to be the pure word of God, neyther care they for all the reaſons, that are brought to the contrary. The Apoſtle inſinuateth no leſſe, when
2. Theſ. 2. he ſayth: *For that they haue not receyued the Charity of truth, that they might be ſaued, therefore God will ſend them the operation of errour, that they may belieue lying.* He ſhall ſend, not by way of commaund, but by giuing more power to the Diuell for the deceyuing of them, who haue contemned the truth, or ancient Religion, and the thruſting of them into a thouſand errors.

But the moſt of them, eſpecially the ſimple, ſay: *God will not permit them to be deluded, who ſearch the truth with an humble hart*: for he hath promiſed, that, *he will giue a good ſpirit to them who aske him*. And this do I: for I make my petition to God, that he would pleaſe to illuminate me, & open vnto me the true ſenſe of the Scriptures, and I ceaſe not continually to ſearch them. This is a great deceipt of the Diuell. For how do they with an humble hart ſearch out the truth, who contemne & make no eſteem

of

of the iudgement of the Doctors of the Church, of the interpretation and expoſition of the holy Fathers, and of the definitions of Generall Councells? who refuſe to vſe the way appointed, and ſhewed by God, and require vnneceſſary reuelations? For from them they might vnderſtand the truth, and exempt themſelues from all errour: but they haue not a will to ſubmit themſelues vnto them, thinking that they may by their owne induſtry, their owne wit, and priuate ſpirit, with a more facility, and certainty find the truth out of the bare and naked Scriptures. As though the holy Fathers, Doctours and Prelates of the Church, did eyther not ſearch the Scriptures, or wanted the ſpirit of God, and ſound iudgment, ſo, as it paſſed their skil to ariue to the true vnderſtanding therof? What greater pride can there be thought, then that a priuate perſon, and cõmonly an Idiot, ignorant of all antiquity, and good literature, ſhould prefer himſelfe before ſo great authority and holines, and ſo great a number of Doctours? And therefore they muſt not thinke, that ſo longe as they be of that

mind, they ſhall obtaine any thinge at our Lords hands, becauſe they aske both ill, and prowdly, but that they ſhall rather be deceiued by the ſpirit of pride and of lying, whereunto they are by Gods iuſt iudgment for ſo great a crime deliuered.

This is that ſpirit, whereof all heretikes, though they be neuer ſo different in Doctrine, haue their part, and vaunt themſelues, and of which euery one thinketh the truth to be reuealed vnto him: which, certes, he that is not blinde, may eaſily obſerue and ſee, becauſe Gods ſpirit reuealth not contraries. Moreouer, the holy Scripture no where remitteth priuate men in doubtes of fayth to the ſearch of the Scriptures, but to the Church, and to them who be the Prelats of the Church. So in *Deuteronomy c.* 17. in matters of doubt, they are remitted to the Prieſts, who haue charge and rule for the tyme: whome he, that ſhall refuſe to obay, is ſentenced to dy. Therfore hath God appointed paſtors, and doctors in his Church: therfore would he haue it cõſpicuous to the whole world: to be the pillar and firma-

ment

ment of truth, that all might with ease make their recourse vnto it, and most securely repose vpon the determination of it. There is not giuen to all the spirit of vnderstanding the Scriptures, as is plaine by testimony of the Apostles: We are not to giue credit to euery spirit; but the spirits are to be tryed, it they be of God. Wherfore though your spirit suggest vnto you something, you are not therefore secure: for you are not sure, that it is of God. For it is certayne, that infinite numbers haue been, and are deceiued, & euery heretike vaunteth himselfe of this spirit. The Angell of Sathan oftentymes transfigureth himselfe into an Angell of light. Wherefore by what hath been sayd it is most euident, that a priuate spirit cannot possibly carry it selfe for the rule of belicfe.

1. Cor. 12.
1. Ioan. 4.
2. Cor. 11.

The XII Reason

Drawne from Absurdity.

IF any of these new Religions, for example that of *Caluin*, were Christs true Religion, besides other absurdities insinuated

ſinuated before, this would further follow that all Catholikes, which haue bin from the Apoſtles times vntill this preſent, be damned, and adiudged to paines euerlaſting: for as much as according to a principall doctrine of the *Calainiſtes*, they wanted iuſtifying faith, and therefore iuſtice alſo before God: whence it is, that they continued in their ſins, and died in them. For faith neceſſary to iuſtification, as this religion holdeth, is that whereby a man ſtedfaſtly beliueth, that himſelfe is iuſt before God for Chriſtes ſatisfaction, which is to him by this faith applyed, and imputed. And certaine it is, that this faith was vnknowne to the world vntill *Luthers* tyme: neyther doth he deny it but gloryeth rather, that he notified and reuealed to the world the true manner of iuſtification, obſcured by antiquity.

The ſame is manifeſt by the writing of all the ancient Fathers, both for that beſids faith, they require an inward chaung of the will, and purpoſe of keeping the whole law; and alſo for that they condemne that ſecurity of ſaluatiō, and will haue a man to worke his ſaluation

tion with feare and trembling, and to be alwayes ſollicitous and carefull: and therefore they do all with one conſent reiect that ſpeciall Fayth, by which a man certainly beleeueth himſelfe to be iuſt, as a meere preſumption. For though we are to beliue, that Chriſt hath on his part moſt fully ſatiſfied for vs, yet it is not manifeſt vnto vs, whether we haue done all that which is on our part neceſſary for the making of our ſelues partakers of this ſatiſfaction, & whether we haue not at one tyme or other loſt our part in it.

Manifeſt therefore it is, that all thoſe of former tymes wanted this fayth and conſequently they are all damned, ſo many holy Fathers, ſo many martyrs, ſo many Virgins, and Saintes; *Irenæus*, *Iuſtine*, *Gregory Thaumaturgus*, *Nazianzen*, *Baſill*, *Chryſoſtome*, *Damaſcene*, *Hilary*, *Ambroſe*, *Hierome*, *Auguſtine*, *Martin*, *Nicolas*, *Antony*, *Benedict*, *Bernard*, *Dominike*, *Francis*, *Laurence*, *Vincent*, *Sebaſtian*, *Catharine*, *Cecily*, *Agnes*, and infinite others, who were admirable to the world, eyther for their ſanctity and miracles, or for the glory of martyrdome. Finally all, that haue

been before vs euen from the Apoſtles times till now, be damned. And to vſe *Tertullians* words: *In vayne hath the Goſpell byn ſo many ages preached: in vaine haue ſo many thouſands been baptized: in vayne haue ſo many workes of fayth been exerciſed, ſo many vertues, and ſo many giſts of grace to no purpoſe wrought: ſo many prieſthoods, and ſo many offices admitted in vaine: and to be ſhort, in vaine haue ſo many martyrdomes been crowned.*

l. de præſcript. aduerſus hæreticos.

But how paſt belieue, abſurd, and blaſphemous a matter is this? How contrary and repugnant to the iudgment of the whole world, and of all ages paſt? Neyther can it be ſayd, that their ignorance excuſed them, becauſe none can be ſaued without faith, without the iuſtice of Chriſt, without the participatiõ of Chriſts ſatisfaction, without the remiſſion of ſins, as the Scripture, eſpecially of the new Teſtament, euery where teacheth: no ignorãce can make or cauſe, that any may be ſaued without them. Wherefore there is no cuaſion heere: for they eyther be all damned, or els *Luthers* and *Caluin* Religions be falſe, and impious in their principall doctrine touching Iuſtification.

Loe

Loe heere 12. Reaſons, by which it is made plaine, that theſe new Religions be to be ſhunned, as falſe and pernicious: and now we come to our laſt Conſideration.

X. CONSIDERATION.

and concluſion of this whole Conſultatiõ.

LASTLY, that Religion is to be imbraced during life, that we would wiſh we had followed, and held at the houre of our death, and whereof we may be able to giue a iuſt accompt, whẽ we ſhall ſtand before the tribunall ſeate of Chriſt. For touching what is to be done, there cannot a better Cõſultation be had, then by the conſideration of death, and of the latter Iudgement; namely that we make an election of that here, which in the article of our death may make moſt to our profit; and ſhunne that which may at that tyme procure or cauſe our certaine ruine & perdition, or at leaſt hazard the ſame. And ſuch is the Catholike religion: & that we ſhall haue a will to preferre it when we come to dye,

dye, is euident.

First, by the example of very many, who, though they haue liued as hereriks, yet when they come to dye, do desire to dye Catholiks: for so to do they deeme it most for their security.

Secondly, for that euery one then wisheth he had done many good works, and that he had carefully taken heed of all sins, to both whereof the Catholike Church hath effectuall inducements: & *Lutheranisme* and *Caluinisme* haue neyther the one, nor the other, but rather bringeth in a contempt of good workes, and liberty of life.

Thirdly, for that the Catholike Religion hath many remedies, and preseruatiues which are not in that dreadful passage to be cõtemned, as repentance for their sinne, the absolution of Priests, the Sacraments of *Extreme Vnction* & holy *Eucharist*, which cause great comfort, and confidence to the faithfull: for by them Christs satisfaction is cõmunicated vnto vs. But a naked faith is a very cold, and weake help in that article. For how may you in earnest perswade your selfe, that Christ is propitious and mercifull

vnto

vnto you, that you are iuſt, and to be by Chriſt ſaued, who contemne the remedies by him appointed, and determine to dye out of the communion of the Catholike Church? All ſects of this time do brag of this fayth, but all of them ſhall not be ſaued: for as much as there is but one true religion of Chriſt, out of which none can be ſaued, as not only all Catholiks, but *Lutherans* alſo, *Caluiniſts*, and *Anabaptiſts* do alſo teach. And therfore your ſpeciall fayth will not profit you any thing, vnles you profeſſe Chriſts true religion.

That alſo ſuch as haue imbraced the Catholike faith, and perſeuered in it, ſhall eaſily be able to giue an acompt of that they haue done, vnto the ſupreme Iudge, and that not any daunger at all is on that part towards them, is cleare. For ſuppoſe, that I ſtand before that dreadfull Tribunall, and am asked, wherfore I imbraced the Catholike, or Papiſticall Religion, as they now tearme it; and that I do not rather, leauing it, paſſe to that new religion, created, and reformed by *Caluin*? I will with great ſecurity anſwere: That I therfore held the Catholike

What a Catholik will answere at the day of Iudgmēt.

tholike fayth, because it teacheth me to abstract my mind from terrene thinge, and to transferre it to the loue of celestiall. It further teacheth me to maister and mortify my flesh, and to crucify it with the nayles of the feare of God, to insist in good works, to obay Superiors, to attend to prayer, and to cut of all liberty of synning. Therefore I hold the Catholike Religion, because in it I see very many, admirable to the whole world, for wisdome, sactimony, miracles, and the spirit of Prophesy, whom it is impossible to haue byn in a matter so important deceyued: for that I see that God himselfe hath, and doth in euery age giue testimony of it by many miracles: because I see Gods promises fulfilled in it, as being dispersed and spread all the world ouer. Vnto it haue the Gentils byn hitherto conuerted, and still continually are. In it there hath been in all ages exceeding concord, and consent of Doctors in the grounds of fayth. In it hath byn and still is a perpetuall succession of the Chayre, and a continuance in the ministers therof from the Apostles. In it is a speedy decision of all controuersyes.

uersies. It hath for so many ages stood immoueable against all heresies, and persecutions of Tyrantes, neyther could the gates of hell any thing preuayle against it: whiles all the contraryes be found in the new Religions. And therefore I had no reason at al to reuolt from this Religion, or to make any doubt of it at all.

But to omit further to prosecute other thinges of this kind, is it not inough for my security, that I am sure, that I haue followed that religion, in which I see men of most holy life, and most celebrated for miracles, S. *Malachy*, S. *Bernard*, S. *Dominike*, S. *Francis*, and al others, who were hue hundred yeares since by their heauenly conuersation, & wonderfull workes, an admiration to the world, to haue liued, and died? For most cleare it is, that those celestiall soules, so addicted and deuoted to God, so deare and familiar to him, could not possibly be deceiued in a matter of so great consequence. And therefore in this cause of religion and faith I securely follow such captaynes & guides, that haue gone before me.

But now tell me, you, who haue imbraced another religion, what reckoning can you giue of that your deed, when you ſhall in that dreadful examen be asked about it. Yow will perhaps anſwere the iudge, I did therefore forſake the Catholike faith, becauſe I thought it full of Idolatry, ſuperſtitions, and humane traditions: becauſe I thought that Antichriſt did command & beare ſway in it: becauſe I thought the Catholikes did rely vpon their owne meritts, and not vpon the price of thy bloud. But what if the Diuells bewitching you, which now hath a poſſeſſion of your mind, ſhould then be taken away, & you ſhould plainely ſee your ſelfe deceyued, what counſaile would you take? for then there will not be any more time for penance, and repentance. Will you peraduenture alledge ignorance? But that will not excuſe you, becauſe you might eaſily haue known the truth, if you had vſed the diligence, that you were bound to do in ſo important matter. Neyther euer wanted you iuſt reaſon of douбting, which ſhould haue moued you to ſeeke for reſolution. Wherefore as it ſhall not excuſe

What will an heretik anſwere.

excuſe the Iewes that they erred of ignorance, becauſe they might haue knowne the truth, ſo ſhall it not excuſe you. For that you might without ſin depart from the Catholike Church, it was your part not only to thinke, and vpon certayne light ſuſpitions to conceyue, but alſo moſt certainely to know, and letting aſide all affection to be moſt aſſured, that there were thoſe euills in the Catholik religion, ſo as there might be left no further ſcruple in your mind, nor any iuſt cauſe of doubting in the matter. But you were ſo farre from hauing ſuch a certitude touching the churches errors, as you had not any probable reaſon to perſwade you to the contrary. For by what probability, or pretence of truth could you be perſuaded to thinke that, that religion was obnoxious to Idolatry, and to ſo great errours, which you ſaw imbraced for ſo many ages, of ſo many mē, renowned for their wiſdome, & holines of life; Which you ſaw honoured with ſuch, ſo great, and many miracles, & martirdomes? Which you ſaw ſpread all the world ouer? In which there was an exceeding conſpira-

tion and concord of the Doctors, a perpetuall ſucceſſion, and a moſt manifeſt and knowne continuance from the Apoſtles? How can it poſſibly be, that none of the Doctors, nor no holy man did for ſo many ages togeather note and obſerue this Idolatry, theſe ſuperſtitions, and errors?

Againe, how could you perſwade your ſelfe that, that is Chriſts true religion, which maketh God the author, & mouer, yea compeller to all wickedneſs? that ſpoyleth men of the liberty of free wil? that taketh away the care of exerciſing of good works? that openeth a moſt wide gate to al manner of wickednes, as doth Atheiſme? that vnder ſhew of Chriſtian liberty, exempteth and freeth the ſubiectes from the lawes and obedience to their Princes, that reuiueth and bringeth many ancient and condemned hereſies to light agayne, the authours whereof be not recommended for any auſterity, conuerſation, or ſanctimony of life, nor celebrated for any miracles, but mē giuen to the pleaſurs of the fleſh, couetous of things of the world, ambitious, foule ſpoken, ſeditious, infamous

for

for Apostaly and sacrilegious Mariages, giuen ouer to lust, and withall wonderfully inconstant in doctrine?

Finally, if any of these new vpstart Religions be true, then there was not any religion of Christ for so many ages past: Christs Kingdom was ruined and ouerthrowne: Gods promises touching the stability and continuance of his Church were made voide: the gates of hell preuayled against it. The Gospell was then for so many hūdreds of yeares preached in vaine: in vaine was it beliued: in vaine were so many conuerted from paganisme: in vayne were Baptisme, & other Sacraments administred: in vaine were fasts kept, and mortifications of the flesh practised: in vaine were martirdomes endured, and the bloud of so many thousands shed for the confession of Christes name. Therefore all those of our religion who are gone before vs, are perish d, so many thousands of martyrs & Confessors, so many soules consecrated to God, celebrated for holines, miracles, and the spirit of prophesy. For all of them had not any part of true religion in them, nor true iustice,

and all were giuen to Idolatry.

But if all this be falſe, blaſphemous, and euen horrible to thinke, how could it be, that you could not thinke, that thoſe religiõs, out of which ſo horrible thinges are manifeſtly deduced, might be falſe, or at leaſt that you doubted not of thẽ? And if you doubted, wherfore laboured you not to vnderſtãd the truth, on which your whole ſoules good dependeth?

Our Lord admoniſhed, that we ſhould carefully take heed of falſe Prophets, who *come vnto vs in sheepes cloathing and inwardly be rauening wolues*. How did it not come at one tyme or other into your mind, to thinke and to feare, leſt *Luther*, *Caluin*, *Menno*, and the like, were of the number of them, of whome our Lord premoniſhed vs to beware? For theſe men vnder a glorious ſhew of Gods word, and of the pure Goſpell, preſented themſelues vnto the world, as ſent of God for the ſauing of the ſheepe, and in the meane tyme they deſtroyed the ſheep with the poyſoned foode of their doctrine. *By their fruits*, ſaith our Lord, *you ſhall know them*. And what fruite is this?

Matth. 7.

Sedi-

Seditions, warres, the spoyling and ouerthrowing of Churches and Monasteries, the ruining of Cittyes, the abolishing of ancient piety and deuotion, the giuing scope to all enormities and wickednes.

We know by testimony of the Apostle, that many heresies shall rise in the latter tymes, and that many false Prophets, and seducers shall by the instigation of Sathan shew themselues. Wherfore as often as any new doctrine, that opposeth it self against the Church, putteth the head forth, we must at least suspect it, together with the Authour thereof.

Wherefore I desire and beseech all, that be out of the Catholike Church, by the goodnes of God, whereby we be created, and by Christs bloud wherewith we are redeemed, by the euerlasting inheritance which we expect in heauen, and by that torrent and full measure of Diuine pleasure, wherwith they shall be there replenished who shall persuere in truth and iustice to the end, that they would apprehend and conceyue of this busines throughly; and attentiuely consider, The conclusion of the whole worke.

ſider, whether they ſtand vpon a ſolid and ſound foundation: whether they are likely to be ſecure, touching their religion, at their houre of death, and when they ſhall ſtand before the Tribunall of Chriſt, in that inſtant of tyme, when an eternall, and immutable ſentence is to be receyued. Let them examine this our Conſultation, which we haue written to that end; Let them not reſt vntill they ſhall haue duly diſcuſſed all, and gotten the plaine euidency in a buſines ſo greatly inporting them.

Let then thinke, how great a puniſhment attendeth on them, if the religion that they hold, be hereſy, & themſelues be heretiks. And that it is hereſy, and a moſt peſtilent one indeed, all Catholike Doctours, all Vniuerſityes, and all the Chriſtian world (excepting thoſe who follow it, the number of whome, compared with others, is very little, and their learning very meane) do hold for vndoubted, & moſt certaine: in ſo much as an infinite number there be, who be ready to dye, and to expoſe the euerlaſting ſaluation of their ſoules for confeſſion therof.

And

And in very deed Heresy is a most grieuous sinne. First, because it is the cause, that a man preferreth his owne iudgment before that of all the Fathers, of all the Doctors of the Church, of all Councells, and of all the Bishops of the whole world. For he contemneth them all, as men destitute and deuoid of Gods spirit, which he arrogateth to himselfe alone, and to others his like: and therein a wonder it is, how great pride there is. Secondly, he censureth Christs spouse which is the Church, to haue cõmitted adultery with Sathan, & to be the child of perdition. Thirdly, he chargeth her with the crime of Idolatry, and with diuers superstitions. Fourthly, he casteth forth many blasphemies against the holy Eucharist, and Gods Saints. Fiftly, he handleth all holy, & sacred things after a most vnworthy manner. Sixthly, he calleth Christs Vicar on earth Antichrist, & calumniateth and reproacheth him a thousand wayes, without any colour of truth at all. The same doth he with al degrees, & orders of the Church. To be short, euery Heretike hath a good will to ouerthrow the whole

How great a sinne Heresy is.

Church, and to extinguish al Catholike religion. Thus you see, that the heresy of our age contayneth extreme pride, many foule blasphemyes, many calumnies, slaunders, and most iniurious proceedings, many sacriledges, and an extreme and deadly hatred against Christs Church. For all these euills, and many more be intrinsecally in heresy, and it habitually inclineth vnto them, & daily doth (euen actually) moue, and dryue vnto them. So do all Doctours of the Catholike Church hold of Heresy, and the thing is more then playne of it selfe, as experience teacheth. And therefore Heresy, consorted with these her Impes and offspring, is a greater sinne, then be an infinite number of sinnes of Catholiques.

How grieuous punishment heresy deserueth.

And now according to what we haue said, let them, I beseech you, daily weigh and consider, how great will be the punishment of this sinne. For if but for one sinne of theft, or of fornication, vnlesse a man here help himselfe by the antidote of pennance he is to endure fire euerlasting, as the Scripture teacheth: what and how great paine and punish-

ad Gal. 5. Col. 3. 1. Cor. 6. 1. Tim. 1. &c.

ment

ment is he to expect for the ſinne of hereſy which exceedeth a thouſand theſts, and a thouſand fornications. If the paine, that our fire naturally inflicteth, ſhould be a thouſand tymes more heate and ſchorcing then now it is, and one were caſt into it, how ſore, incomprehenſible, and inſufferable a paine would it be?

Let none flatter himſelfe, that there ſhal not be in that place the paine of fire but onely I know not what terrors of God incenſed with anger, as *Caluin* feigneth. But this aſſertion of his is ouer plainely repugnant to Scripture, for as much as it ſaith: *Goe yee into fire euerlaſting.* *Math. 25.* Againe: *Their worme dyeth not, and the fire is not quenched.* *Marc. 9.* Againe: *He ſhal vpon ſinners raine ſnares, fire, and brimſtome, and the ſpirit of tempeſts ſhall be the part of their cup.* *Pſal. 10.* *Thou ſhalt put them as a fornace of fire in the tyme of thine anger. Our Lord in his anger ſhall trouble them: and fire ſhall deuour them.* *Pſal. 20.* *The falſe Prophet was throwne into a poole of fire and of brimſtone.* *Apoc. 20.* The ſame is the opinion of al the ancient doctors beſides: wherfore we muſt hold for certaine, that there ſhall be a true fire there more intenſiue & more ſcorching then

then out fire heere, wherein all heretiks ſhall burne, and ſhall be tormented both day and night for all eternity, as long as there ſhall be an hell, as long as heauen ſhall ſtand, and as long as God ſhall liue who dyeth not. And the ſmoke of their torments ſhall aſcend in the ſight of our Lord for euer and euer. Theſe words be moſt faythfull, and true.

Then ſhall they accurſe them, who deceiued them, and their maiſters by whome they were drawne and brought into that miſery. They ſhall accurſe the diuell who blined their eyes, that they ſaw not the truth, and vnder a pretence of piety diuerſely bewitched them. The ſhall alſo accurſe themſelues for giuing eare vnto them, for ſo fooliſhly imbracing a new doctrine without diligently examining it before: and for hauing been ſo blind, negligent and ſlouthfull in diſcuſſion of a matter, that ſo neerely concerned them. Wherefore, to the end they may not caſt themſelues headlong into this gulfe and ſea of miſeries, let them with all care, ſtudy, and diligence examine this whole buſines of religion, and there about vſe the counſayle and aduiſe

of

of men of greatest wisdome, learning, & vertue.

What thinges be required for the searching out of the truth.

But one thing there is, that is most of all wont to hurt this sincere deliberation, and that is a certaine anticipating and foregoing opinion, that possesseth very many touching the Idolatry, superstitions, and abuses of the Catholike Church. Wherefore let them in the first place for a time lay aside this their precipitate and fore-running iudgment, and thinke that they may be deceiued in the matter. For it seemeth a thing beyond beliefe, that most holy and most learned men, such as the Church euer had very many, did eyther not see this Idolatry, if there were any, or if they say it, did not onely not reiect it, but also did with all diligence retaine and imbrace it. This is a calumniation of old, both of the Mahometans, and of the Image-breakers. And there neuer was yet any Sect of heretikes, which did not with extreme rancour and malice oppugne and oppose it selfe against the Church, and impose very sore and great errors & abuses vpō her. For such a pretence meete was it for them to vse, that they might seeme to haue

haue had iuſt cauſe of their reuolt, and departure from the Church.

Secondly let them not ceaſe to craue light from God, wherby they may clearly vnderſtand, which is Chriſtes true religion, and true Church, and let them yeald themſelues ready to imbrace it. For fayth is Gods gift. *None*, ſayth he, *can come vnto me, vnles my Father shall draw him.* None can come to Chriſt by true fayth without light giuē him from the father of heauen: and therefore let them labour to procure this illuſtration, this light, and this drawing, by earneſt and continual Prayer: let them ſay with the prophet: *Lighten mine eyes, that I may neuer ſleep in death: leaſt when I am to depart out of this life, myne enemy may ſay, I haue preuayled againſt him. Put forth thy light, and thy truth, let them conduct and bring me vnto thine Holy mount, and into thy tabernacles. Make known vnto me the way wherin I may walke, becauſe vnto thee haue I lifted vp my ſoule. Deliuer me out of the hands of the enemies of my ſoules good. O Lord, to thee haue I fled for ſuccour, teach me to do thy will, becauſe thou art my God.* And the like.

Ioan. 6.

Pſal. 12.

Pſal. 42.

Pſal. 1. 42.

To prayer let them ioyne almes and beneficence towards the poore and needy

needy. For how much these two auaile, and profit towards the obtaining of light for the imbracing of the true religion, is manifested by that example of *Cornelius* the Centurian, to whom it was sayd by an Angell: *Cornelius thy prayers and thine almes haue ascended to be remembred in the sight of God. And now send to Ioppa, and send for one Simon, who is sirnamed Peter: he shall tell thee what thou must doe.* Let them therefore propose this example vnto themselues, & imitate it, who in this busines of true religion haue a desire to be directed of God. *Act.* 10.

In the meane tyme let them with diligence, and with an earnest desire of knowing the truth, ponder and consider those things, that be in this Consultatiō proposed: and if they find therein any thing eyther doubtfull, or not sufficiently vnderstood, let them repaire to Catholike doctors, who will with facility giue them such satisfaction in al matters as their mind may in conclusion find ful repose, and quiet in the light of true religion.

This is that which we desire and craue, and with most humble petition and

and ſuite beſeech at thy handes, O true light, light eternall, and the light both of men, and Angells. For notwithſtanding they haue been ſeduced, miſled, and carried away by the guile and deceipt of the Diuell, and haue reuolted from thee and thy Church, and haue made war againſt thee, and it; yet they be thy creatures, formed to thine Image, and likenes, redeemed and ranſomed with the price of thy bloud, made and called to the inheritance of heauen, & to be conſorts in thy Kingdome.

Let not ſo noble a worke of thine periſh, which coſt thee ſo dearely, which will yeald thee eternall praiſes, if it once know the truth, and which will to thy glory ſhine for all eternity. Diſperſe and driue away the ſoule darkenes, that hath now poſſeſſion of their mind. Diſolue & vndoe the diuells bewitchings of them, whereby the eyes of their mind be blinded, & their fancy and imagination peruerted. Put into them a true and ſenſible apprehenſion and feare of that inextinguible and euerlaſting fire, prepared for all thoſe who haue not communication with the true Religion. Inſpire them with

with a burning loue and desire of vnderstanding the truth, & of procuring their owne saluation. Present vnto them the light of thy mercies, that they may know thy fold, and haue a true vnderstanding of the fold wherin they formerly were, that it was not thine, but the Diuells, in which all such, as continue as sheepe, be reserued not to life, but to vtter perdition, to be food for the fire, and meate for death: *Death shall feede vpon them*. Reduce and bring them backe againe into thy fold, that in it they may refresh thē-selues with the healthfull refectiō of thy doctrine: and by thy wonderfull Sacramentes may receyue cure of the old wounds, that Sathan had formerly giuē them, and increase in thy spirit, in the spirit of humility, & feare of our Lord, in the spirit of meeknes and charity, and may receiue force and strength to life euerlasting, wherin made, together with vs, after the instant of this life, companions of thy glory and blisse, they may praise thee, and glorify thee for euer and euer. *Psal.* 48.

And now am I in the second place briefly to admonish Catholiks, that they duly *An admonition to Catholikes.*

duly ponder with themselues, how exceeding great a benefit this is of true religion, which hath by diuine fauor happened to them before infinite others, who are debarred of it: and how much by occasion of it they be obliged & bound to the Diuine maiesty. This is the gift & priuiledge but of a few, if we consider the infinite number of such as go astray, or stand in doubt, and therefore for this respect the more is it to be esteemed. Let them thinke, that in humane things nothing is to be compared with it, not pleasures, not honours, not millions of gold and siluer, no not Scepters, Kingdomes, or Empires. The margarite perle of true religion doth exceed all these by infinite degrees: and he that is possessed of it, though he want other things, and is most poore of al terrene things, is most truly rich; as being a cittizen with the Saints, the sonne of God, an heyre of a Kingdome, and coheire with Christ; yet so as he must haue a will to liue conformably thereunto. He that wanteth it, is thrice miserable indeed, though he otherwise abound in all the goods of this life, & hath them at his will.

This

This is the moſt certaine and only way to life euerlaſting, and none there is, who ſtraieth out of it, that is not moſt aſſured to runne into euerlaſting perdition. It is a Doctrine of Atheiſme, that euery one may be ſaued in his owne religion. But as there is one God, one Chriſt, one truth, one certitude, one iuſtice: ſo there is one fayth, and one religion, and one Church or Congregation of God and Chriſt, out of which there can be no Saluation. Let them take heede, that they ſpoile not themſelues of ſo great a good, eyther out of a curioſity of reading or hearing, or by an improuident and vncircumſpect conuerſation with heretikes, or out of a deſire of pleaſing, and contenting ſome, or for feare of ſome hurt in temporall life alſo, or out of an hope of commodity, and gaine, or for deſire of honors, or for any other cauſe. What profiteth it a man if he gayne the whole world, and ſuffer the detriment of his ſoule? or what exchaunge ſhall a man giue for his ſoule? But he, that ſuſtayneth hurt in his religion, cannot but hurt his ſoule withall: and therefore let him not be a-

fraid to expose al for the retaining of it, the loosing and forgoing wherof is the losse of life euerlasting withal. Vnhappy be those soules, and vnworthy a Christian name, that make but little reckoning of the ouerthrow of the Catholike religion, so they may themselues enioy temporall peace for the gathering and keeping of the poore things, and trifles of this life. This madnes, and light esteeme of so great a good, will cost them deare, when this short time & moment of life will be once past, and they shall vpon the suddaine be brought to that eternity, that neuer endeth.

Many seducers haue come into the world, many do vnder a sheeps skyn, & vnder a faire & flattering shew of Gods word, hide and conceale their woluish fury, to the vtter ruine of Christs sheep. Our Lord admonished vs more thē once to take heed of them; the Apostles inculcated no lesse, as did the holy Fathers also: *He, that shall touch pitch, shalbe defiled of it: he that loueth dāger, shal perish therin.* The times were neuer more trecherous to mans saluation, then now they be: the diuell was neuer more frequent in bewitching and deceiEcclef. 13. Eccleſ. 3.

deceiuing: men were neuer more eaſily caried away with the ſpirit of inconſtãcy; the operation and working of errour neuer of more force: & finally mẽs minds neuer more fouly blinded then now; and all theſe do worthily ſeize vpon their mindes who do make a light eſteeme of that noble & great gift of the Catholike and Orthodoxe Religion, & prefer their temporall and externall goods before it.

Wherefore let them, who make a reckoning of their owne ſaluation, conſerue this heauenly gemme, & keep it withall diligence, for that of it proceedeth life. And becauſe it is a ſupernaturall gift, which can neyther be obtayned, nor kept and held without Gods help, whiles ſo many and ſo great daungers, and enemyes beſet vs on all ſides; they muſt implore and craue help at Gods handes inceſſantly to that end, both for themſelues, their children, and their family, and ſeeke to appeaſe God by almes, and other offices of piety. *For good is prayer with faſting & almes, and better then to lay vp treaſures of gold.* Let them lead a life correſpondent to their religion, & let them quench their thirſt *Tob.* 12.

of terrene thinges with the expectation of the celestiall, and euerlasting goods; euer mindfull of that saying of the Apostle: *They that will become rich, fall into temptation, and into the snares of the Diuell & many vnprofitable and hurtfull desires, which drowne a man into destruction, and perdition. For the roote of all euill is desire, which some coueting haue strayed from the fayth, and thrust themselues into many sorrowes.* With these helps they may walke on in safety amidst the daungers of these tymes, conserue and maintaine vnstayned the gift of the true and only Religion, and by it with facility and ease purchase life euerlasting: to which God, of his infinite mercy, bring vs all. Amen.

1. Timoth. 6.

FINIS.

BRITISH 16 OC 1923 MUSEUM

AN APPENDIX TO THE FORMER CONSVLTATION.

WHETHER

Euery One may be ſaued in his owne Fayth and Religion.

WRITTEN

By the ſame *Leonard Leſſius* of the Society of IESVS.

Permiſſu Superiorum, M. DC. XXI.

THE PREFACE.

WEe haue before in the Preface to our Consultation, set downe and briefely confuted a certaine grosse error, which holdeth it inough for our saluatiõ to beleeue in Christ, and that he died for our sinnes. But because it is much spreal, and hath sunke deeply into the minds of many; I was requested to treate of the matter more at large, and therefore now I will deuide it into two seuerall Questions, bringing arguments for eyther part.

The first question shalbe, Whether it be sufficient for saluation to beleeue in God & do no man iniury? which is as much to say, as, Whether euery mã may be saued in his own Faith which he professeth, if therin he endeauour to liue honestly?

The second Question, Whether it be sufficient to saluatiõ to beleeue in Christ, & that he dyed for our sins, although we beleeue not many other articles of faith?

THE

THE I. QVESTION.

CONCERNING the first Question many in these tymes do hold & are of opinion that euery man may be saued in his owne religion, & their principall reaſō wherwith they are moued to this, is, because it seemeth vnto them incredible that al Iewes and Turkes, many of who to do deuoutly worship God, and deale iustly with their Neighbours, should perish for all eternity, only because they haue not believed in Christ, especially since for want of this belief they seeme not to deserue much blame, they being from their infancy traymed vp in a religion different from Christianity. For why, say they, should God who would all men to be saued, so strayten the way vnto heauen? Why should those miserable souls, who according to their capacity do their best to please him, & do wrong to no man, & do lead a iust and honest life, be condemned to eternall payne for the ignorance of that thing wherein they were neuer sufficiently instructed? The ground of our Aduersaryes opinions.

The I. Reason.

The same refuted by foure Reasons.

But this opinion of theirs, although in naturall reason it may seeme to carry some colour of truth & equity, yet considering those things which are reuealed vnto vs in holy Scriptures, it is a meere Paradox. For if euery Turke and Iew may be saued in their beliefe, then it vayne haue the Apostles and holy Fathers so much laboured in preaching & planting of the Christian faith. In vaine so many Martyrs by all manner & kind of torment haue shed their bloud, and spent their life in the confession thereof. For they might haue abstayned from this doctrine & profession without any preiudice to their saluation, and haue rested contented with the Iewes in the profession and acknowledging of one God. I add further: Then in vaine was Christ made man; in vaine did he worke so many Miracles, that so he might be acknowledged and beleiued to be the Messias & Sauiour of the world; in vaine was he crucified, and dyed. For none of all these thinges was necessary to mans saluati-

saluation, it being sufficient to send preachers about the world to perswade men to the belefe of one God. After this māner reasoneth the Apostle *Gal. 2. If iustice be by the Law, then in vayne* (say thhe) *is Christ dead:* which is as much to say, if Iustice can be obtained by the knowledg of one God, and obseruation of the Law, in vayne was Christ crucifyed, because thē the death of Christ had not byn necessary for our saluation.

The 2. Reason.

Besides, hence it must necessarily follow, that the whole Scripture is false, since that it telleth vs how Christ is our Sauiour, Mediatour, and Redeemer, and propoundeth him vnto vs as a Propitiation by fayth in his bloud, by whose Sacrifice we are reconciled vnto God by his bloud, our sinnes are washed away, and with whose fayth we are iustified. Neyther is there any other name vnder heauen giuen vnto men in which they ought to be saued. Thus speaketh the holy Scripture: and all this must needes be friuolous and false, if euery man may be

Rom. 3. Apoc. 1. & 7. Act. 4.

be ſaued in his owne Religion.

But ſome may perhaps obiect, that Chriſt is indeed our Redemer, and that all our good commeth from him, yet his fayth notwithſtanding is not abſolutly neceſſary. For it is ſufficient that we belieue, that all our good commeth and proceedeth from the bountifull goodneſſe of God vnto vs: neyther is it needful for vs to know by what meanes it is beſtowed vpon vs.

But this not only repugneth to the holy Scripture, but alſo it is againſt the reaſon of the holy Scripture, becauſe the ſaid holy Scripture doth euidently teach vs that Chriſts redemption is not applyed vnto vs but by fayth, and therfore, all ſuch as are deſtitut of the faith of Chriſt are voyd of their iuſtification; and remayning ſtil guilty of ſinne, are the children of wrath, and in danger of eternall damnation.

Why Chriſtian faith is neceſſary to ſaluation.

It repugneth to reaſon, becauſe to the end that we may become partakers of any great and vnaccuſtomed benefit, all reaſon requireth, that we acknowledge the benefit, and our benefactor, & that we honour him as it becō-

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meth vs, with all thankes-giuing: for both the condition of the benefit and of our benefactor doth require of vs this gratefulneſſe of mind. Seing therefore that the benefit of our redemption is ſo great and vnaccuſtomed, & he who beſtowed it vpon vs ſo great and famous, as alſo the meanes wherby he beſtowed it vpon vs, ſo ſtrange and meruaylous; it is requiſit we ſhould acknowledge all theſe things, leaſt we ſhould liue and die vngratfull toward ſo great a benefactor, and leaſt inſteed of bleſſing & thanking him after the manner of the Iewes, we curſe and blaſpheme him. It is therefore an abſurd thing, to eſteem thoſe who do not belieue in Chriſt, to be partakers of eternall ſaluation prepared for vs by Chriſt. The which alſo by this may be confirmed, becauſe none can be ſaued who doth not know God and the benefit of his creation: for otherwiſe all Idolators might be ſaued: neyther therefore can he be ſaued, who doth not know the benefit of his redemption, becauſe the benefit of our redemption is farre greater and more admirable, and doth more appertayne to the Glory of God,

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and of Christ our Redeemer, and requireth also of vs greater honour, seruice, & thankes-giuing.

Neyther is it sufficient for vs to know in generall that all good thinges com-vnto vs from God, for this is not sufficient for the honour and gratitude which is dew vnto him, but we must also know what, and how great the benefit is, as also by what manner, way, and meanes he bestowed it vpon vs: that is to say, that he hath deliuered vs from sinne, and euerlasting death, and that he hath opened vnto vs the way to eternall life, & that after a most admirable manner, to wit by ioyning our nature vnto his, and by suffering therin death for vs. For this especially commendeth his charity, mercy, and iustice: this also exacteth at our hands all duety, prayse, and thankes-giuing, these therefore are most necessarily to be knowne to saluation.

The 3. Reason.

If euery one may be saued in his owne fayth, then therefore that fayth is sufficient to saluation which is not a gift

gift of God, but an humane perſuaſion, conceyued by our priuate iudgement, relying vpon humane authority, & built vpon a deceytfull foundation. For the Turkes, although they belieue one God to be the Creatour of heauen and earth, and to be the rewarder of both good and euill workes, their fayth notwithſtanding is not of the holy Ghoſt, but of their owne priuate iudgment, or rather of the Diuel: for they do not belieue ſo, becauſe God hath reuealed it vnto men by any true Prophet, but becauſe Mahomet, whome they thinke to be the Prophet of God, & his inſtrument to teach mortall men, hath ſo ſet it downe in his Alcoran. Albeit therfore that which they belieue, be true, yet becauſe the ground of their belieue, and the whole reaſon therof is falſe and peſtilent, to wit, that Mahomet is a Prophet of God; the faith it ſelfe whereby they belieue, is deceytfull, and the foundation therof whereupon it is grounded is hurtfull to ſaluation, neceſſarily inclining and forcing the mind to caſt it ſelfe into all the peſtiferous errours of that ſect. How therfore cã that faith be called ſufficient for them

The ground of fayth among the Iewes & Turkes is falſe.

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vnto ſaluation, or that they can be ſaued by that fayth? How can that which is vncertayne, deceitfull, & peſtiferous, be made the foundatiō of our iuſtice before God, or of eternall ſaluation?

In like manner, albeit the Iewes do belieue the ſame, or rather more thinges agreable vnto truth, yet the faith wherby they do belieue them, is deceytfull and voyde of the ſpirit of God. For the whole reaſon or cauſe of their beliefe is, becauſe the Rabbins and Doctors of their Synagogue, do ſo interpret the holy Scriptures vnto them. For they are the rule of their beliefe, or which is all one, the holy Scripture, as it is ſubiect to their interpretation. But this whole reaſon of their beliefe is deceifull, and no leſſe hurtful and dangerous, then that of the Turkes: for it is no leſſe hurtfull to belieue, that their Rabbyns interpreting the holy Scriptures are indued with the ſpirit of God, then to belieue that Mahomet is the Prophet of God: neither are they drawne into leſſer abſurdityes by the force of that principle. How therfore can that fayth be the foūdation, or ground of ſaluation?

The 4. Reaſon.

Finally this opinion maketh no difference betwixt Turciſme, Iudaiſme and Chriſtianiſme, but in ſome few indifferent matters, and nothing neceſſary vnto ſaluation; in ſo much that it is all one in what religion thou liueſt; ſeing that thou mayſt indifferently in all of them obtayne thy ſaluation; the which is nothing els, but to open the way to the Alcoran, & to make Mahomet equall with Chriſt, or rather manifeſtly to bring in Atheiſme. For to approue euery Religion is to take away all Religion, and to thinke none neceſſary, ſeing that the true Religion can be but one.

The fundamentall reaſon wherupon this opinion eſpecially relyeth, is of no moment. For firſt, if it be not incredible that God for the ſpace of ſome thouſands of yeares hath left the whole word in Idolatry, excepting only the Iewiſh nation being but a little portion or corner of the whole world, and to haue permitted it to be vtterly ouerthrowne, albeit there were ſo many rare

wits among them, ſo many diligent worſhippers of God, and all humane iuſtice, and honeſty; it ſhould not alſo ſeeme incredible, if we ſay that now, alſo he ſuffereth the Turkes and Iewes to periſh.

Secondly, the Turkes and Iewes are leſſe to be excuſed now, in that they do not belieue in Chriſt, then the Heathens were in times paſt in not acknowledging one God to be the Creatour of heauen and earth. The reaſon is, becauſe when almoſt the whole world was in Idolatry, the feruent heat of the commõ cuſtome carryed all by force away with it: neyther was there any reaſon offered vnto priuate mẽ why they ſhould greatly doubt of their Religion: neyther if there had bin doubt obiected vnto them could they find out any eaſy way to know the truth. But now after that the fayth and Religion of Chriſt is diuulged throughout the whole world, and that Chriſtians are euery where extant, it cannot be, but that many occaſions are offered vnto the Turkes and Iewes of doubting of their Religion. They are bound therfore to diſcuſſe, and conferre the

the matter with the Christiās dwelling nigh vnto them; the which if they do not, but auert their minds frō these kind of thoughts, by reason of the hatrd they beare vnto Christian Religion, or vpon some other cause, they make themselues inexcusable before God: for the busines of our Religion & saluation is of so great weyght and importance, that it ought to be preferred before all other thinges, & when there is any iust reason of doubting offered, it must with all diligence be examined, albeit we should for that purpose be forced to go into farre countries for our resolution.

Lastly, if there be any who haue heard nothing of Christian Religion, or which do thinke that there is nothing wherby they may be iustly mooued to any further inquisition, those men shall not be damned for the sin of infidelity, that is to say, because they haue not beliened in Christ, but for some other thinges, which they haue done agaynst the law of nature, the which by help of God they might haue eschewed: for God hath not left them so destitute of his prouidence and help, but that they

may auoyd thoſe ſinnes which they do commit, if they would; as they may & ought to cooperate with Gods holy inſpirations, and take comfort and pleaſure therin. None therefore can impute his damnation vnto God, albeit the way be ſtraite vnto ſaluation, but vnto himſelfe, to his owne negligence, I ſay, and wickedneſſe, wherby he hath neglected Gods holy inſpirations, and cõtemned his profitable admonitions, and willingly and wittingly agaynſt his own conſcience hath throwne himſelfe headlong into ſinne, it being his vtter ouerthrow.

THE II. QVESTION.

THE other Queſtion is, whether it be ſufficient to ſaluation to belieue in Chriſt, and that he dyed for our ſinnes albeit we will not belieue many other things. Many, eſpecially of the common ſort of people, do eſteeme it ſufficient, ſo that thoſe thinges be belieued which are ſet downe in the Apoſtles Creed, of God and Chriſt; other thinges they account indifferent, and euery one may belieue what

The opinion of the vulgar people.

what with a good fayth he pleaseth, but they will haue the Apostles Creed beleiued of euery one, in that sense which seemeth best vnto any of them. They conclude therefore, that any who confesseth Christ may be saued in his owne fayth, whether he be a Papist, or a Lutheran, or a Caluinist, or an Anabaptist, or of any other sect, for all these haue the same head, which is Christ, all do rely vpon the same *Foundation which is Christ Iesus*; they cannot therefore be deceyued of their saluation albeit they disagree in all other thinges. Herupon some noble men who do vse these new religions to the establishment and increase of their power and dominions, doe labour very much to make one Church of the Lutherans and Caluinists, and they goe about to perswade vs, that there is no differēce amongst them, but in some small points, & indifferent matters. *Coloss. 2.* *1. Cor. 3.*

But this opinion doth include in it many inconueniences.

The 1. Reason.

First, because it saueth almost all

The same refuted by ten Reasons.

the auncient Heretiks: for most of them did confesse Christ & belieue the Creed in their owne sense. The Arians therfore might be saued in their heresy who denyed God the Sonne to be consubstantiall with his Father. The Macedonians who made the holy Ghost lesser then God the Sonne. The Nestorians who affirmed there were two Persons in Christ. The Eutichians who held, that the flesh of Christ was conuerted into his diuinity. The Apollinaristes who sayd, that the diuine Word was vnited in Christ, as a reasonable soule is vnited to the body. The Monothelites, who affirmed that there was one only will and operation in Christ. The Pelagians, who denyed originall sinne, and taught that a man by his naturall forces might deserue the Grace of God, and his saluation. The Donatists who affirmed, that the Church of God was euery where perished, but only in Donatus his company. The Nouatians who denyed pennance to those that had denyed their fayth. The Montanistes who thought Montanus to be the holy Ghost. All these according to this opinion, euery one in his

his owne faith and herety might be ſaued, becauſe they believed in Chriſt, & did hold the Apoſtles Creed no leſſe to be believed, then now adayes the Lutherans and Caluiniſts do. But what can be ſayd more abſurd or more like a paradox in the Church of God? For if eternall ſaluation may be obtayned by this kind of fayth, why haue there byn holden ſo many Councels agaynſt thoſe hereſies, the Biſhops throughout the whole world being aſſembled togeather with ſo great labour and charges? why haue thoſe hereſies bin ſo often condemned by Excommunication? why haue the holy Fathers ſo much laboured in the extirpatiõ therof? why haue Catholikes ſo much deteſted the conuerſation and company of thoſe Heretikes? why would ſome of them rather chooſe to ſuffer baniſhment, death, and all kind of torments then to ſubſcribe vnto any of theſe hereſies? All theſe thinges truly haue byn done in vayne, fooliſhly, and wrongfully, if in theſe ſects eternall ſaluation might haue byn obteyned: the which ſeing no wiſe man can ſay, we muſt of neceſſity confeſſe, that thoſe

hereſyes were the plagues of ſoules, and that ſaluation could by no meanes conſiſt with them.

The 2. Reaſon.

Secondly, becauſe it condemneth all antiquity of error, who hath alwaies iudged, that Heretikes cannot be ſaued, and therfore it hath oppoſed it ſelfe ſo vehemently agaynſt them, and hath alwayes very diligently confuted them.

The 3. Reaſon.

Thirdly, becauſe it condemneth the Apoſtle himſelf, who in his third to *Titus* commandeth vs in this ſort: *Eſchew an heretike after one or two admonitions, knowing certainly, that he which is ſuch a one, is ouerthrown, and ſinneth, being condemned by his owne proper iudgement.* Why doth he command him to be eſchewed, if his error be not a hindrance to ſaluation? why doth he ſay, that he is ouerthrowne & condemded? In like manner in his 2. *Tim* 2. *Their ſpeach (ſayth he) creepeth as a canker.* Euen as there-

Tit. 3.

2. Tim. 2

therefore the canker is a diſeaſe which killeth a mans body vnleſſe it be cut away, ſo is an Heretike vnto a company of Chriſtians and Catholikes.

But ſome peraduenture will obiect, and ſay, that none is to be accounted an Heretike, but he who reiecteth Chriſt, or denieth ſomething belonging vnto the Creed. But this is abſurdly, & vnwiſely ſpoken, for ſo he ſhould not be an heretike who ſhould take away both the old, and new Teſtament, and ſhould ſay, that thoſe things are eyther feygned, or written by the ſpirit only of a man, and as the writings of prophane authors ſubiect to many errors. He were not an Heretike who ſhould deny Hell; or the eternity of the paynes therof, or ſhould affirme that all the Diuells ſhould once be ſaued, ſeing that there is no mention made of theſe thinges in the Apoſtles Creed: he ſhould not be an heretik who ſhould forbid mariage, and who ſhould ſay that mariages were ordeyned by the Diuell, who alſo ſhould affirme that ſome kind of fleſh is of it owne nature vncleane; all whome notwithſtanding the Apoſtle iudgeth to be Heretikes 1.

Tim. 4. He were not an Heretike, who ſhould ſay that there are two perſons in Chriſt, whome notwithſtanding S. *Iohn* calleth an heretike, and Antichriſt *Epiſt.* 1. *c.* 4. He were not an Heretike, who ſhould deny Baptiſme, and all other Sacraments. And finally none of thoſe of whome we haue ſpoken before, were to be accounted Heretikes: the which is contrary to all antiquity, and all the Doctours who haue liued in theſe ten or twelue ages paſt.

The 4. *Reaſon.*

Fourthly, this opinion doth make all the foreſayd hereſyes, and ſects equall with the Catholike faith and Religion, affirming that we may aſwell be ſaued in them as in it. The Catholike Religion therefore ſhall be no better then Arianiſme, Pelagianiſme, Neſtorianiſme, Eutichianiſme, and other falſe Religions; the which both in it ſelfe is moſt abſurd, and nothing els but to induce a new Atheiſme. For to affirme all Religions to be good, and that it little importeth the worke of our Saluation what Religi-

Religion we profeſſe, is ta make no account of any Religion: for if there be any Religion, it cannot be but one, as there is but one Truth, one Iuſtice, one Faith, one happines, one Lord and God, and one Man Ieſus Chriſt, mediator of God and man.

The 5. Reaſon.

Fifthly, it is a skornefull thing to ſay, that it is ſufficient for euery one to belieue the Creed according to their owne ſenſe and vnderſtanding thereof, ſeing there is but one only Truth, to the which if we do not attayne, we belieue that which is falſe: but a falſe fayth auayleth nothing to ſaluation. It is therefore all one whether thou belieueſt the Creed after ſuch a manner, or after no manner at all: one therfore may be ſaued albeit he doth not abſolutly belieue many articles. The ſame alſo may be ſayd of the holy Scriptures. For if it be ſufficient to belieue the holy Scriptures vnderſtood in their owne ſenſe, ſeing that this ſenſe may often tymes be erroneous, it will not ſuffice, albeit thou doeſt not be-

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licue them at all; for a falle fayth can be no more needfull to ſaluation, then no fayth at all, that is to ſay, whereby one doth abſolutely belicue nothing at all

Yf thou doeſt ſay, that the Creed muſt be belieued in a true ſenſe, thē thou condemneſt all the Sectes of this tyme, whereof there is none which belieueth all the articles of the Creed in the ſame ſenſe with Catholikes, or which doth not differ one from another in the explication of the Creed. Wherfore ſeing that there is but only one Truth, it neceſſarily followeth, that all Religions ſauing one doe errefrom the truth, & therefore are not ſufficient to ſaluation.

The diſagreement of ſectaries in the ſenſe of the Creed.

But it is euident, that they differ much in the vnderſtanding of the Creed, for that Article, *And in Ieſus Chriſt his only Sonne*, the Arians, Tritheitans, and many Caluiniſtes affirming the Sonne leſſer then the Father, doe otherwiſe explicat: it then the Lutherans, & Catholikes do, who hold God the Sonne to be equall and conſubſtantiall with his Father. The article *of Chriſts deſcending into hell*, the Caluiniſts do otherwiſe vnderſtand, who do thinke that Chriſt ſuffe-

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ged there the torments of the damned ſoules, and that he doubted of his ſaluation, and that he was affrayd leaſt he ſhould be wholy conſumed by euerlaſting death: otherwiſe Catholikes and Lutherās hold, who ſay that ſuch an expoſition is not the ſenſe of that Article, but the blaſphemy of Caluin. The article *of Chriſts aſcending into heauen*, is otherwiſe vnderſtood by the *Lutherans*, and Vbiquitariſts who hold Chriſtes body to be preſent euery where and in all places, as his diuinity is pr-ſēt euery where: otherwiſe the Caluiniſts and Catholiks hold, who do not doubt to affirme, but that by this expoſition the whole Creed is ouerthrowne, and that Chriſtes Incarnation, Natiuity, Paſſion, death, aſcending to heauen, and his comming to Iudgement is therby quite taken away. The article *of iudging the quicke and the dead*, the Catholikes do otherwiſe expound, who hold that God ſhall ſo iudge vs that he will reward our good workes with heauen, and puniſh our euill deeds with hell: otherwiſe the *Caluiniſtes* and *Lutherans*, who deny all reward to good workes, and that God only in his diuine

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iudgement will principally esteeme, and reward a speciall fayth only. The article *of the Holy Ghost*, the Catholikes, and Lutherans do otherwise vnderstand then the Arians, and many Caluinists. The article of the *Church*, the Lutherans and Caluinists do vnderstand of the inuisible congregation of those which are predestinate: the Catholikes do vnderstand it of the visible company of Catholikes, wherein many are predestinate, many are reprobate. The article *of Communion of Saints*, the Lutherans and Caluinistes do so extenuate that they take away almost all the communion holden by Catholikes. The article *of Remission of Sinnes*, they explicate of not imputation only, not acknowledging any inward renouation by inherent iustice and the infused gifts of God, after which manner the Catholikes do hold that sinnes are forgiuen.

By these it is manifest, how great a difference there is in the vnderstāding of the Creed. Seing therefore that there is but only one Truth, and this in our Consultation we haue shewed to be among Catholikes; it necessarily followeth

loweth, that all other Sectes do hold a false doctrine, and fayth of the Creed. If therefore a true fayth of the Creed be necessary, it cannot possibly be, that euery one may be saued in his owne faith and Religion. If a false faith suffice, how can a false fayth help vs to saluation?

The 6. Reason.

Sixtly, the holy Scripture is of no lesse authority then the Apostles Creed, neither doth he a lesse iniury vnto God, who denieth any thing cleerly expressed in holy Scripture, then he who reiecteth some article of the Creed: there is therefore no reason why fayth should be restayned vnto the Creed only, and that we may beleiue at our pleasure in all other things what we list, seeing that we are no lesse bound to beleiue all thinges conteyned in holy Scripture then the articles of the Creed: for albeit we are not bound to know distinctly al such things as are in holy Scripture, we are bound notwithstanding in generall to beleiue all thinges; in so much that without the sin of heresy, we may not reiect as false

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and doubtfull, any thing conteyned therin. By what colour therfore or probability can it be ſayd, that it little importeth, how in other matters thou belieueſt, ſo that thou belieue ſtil in Chriſt and his Creed. Why muſt the Creed rather be ſtill kept then al the holy Scripture, ſeeing that the authority of the Creed is no greater then that of the holy Scripture? this fancy truly is very fooliſh and ſimple, and altogeather voyde of any good ground whereon it may rely.

The 7. Reaſon.

All fayth depẽdeth of the groũd for which we belieue.

Seauenthly, in euery act of faith we muſt not only regard what we do belieue, but alſo, and that principally, vpon what ground we belieue, & what is the whole reaſon of our beliefe; for of what kind the motiue or reaſon of our beliefe is, of the ſame is our fayth: if it be certaine and infallible, our fayth will alſo be certayne and infallible: if it be vncertaine, our fayth alſo wilbe vncertayne, and ſubiect to error; as for example ſake: The Turke belieueth there is one

one God Creator of all thinges, becauſe his Alcoran doth teach him ſo, which he thinketh to be written by the ſpirit of God; his fayth, albeit he belieue that which is true, relyeth vpon a falſe and deceytfull reaſon: by the force whereof he is mooued to belieue many falſe and blaſphemous thinges; as that there are not three Perſons in the B. Trinity, and that Chriſt is not God, and that Chriſt is inferiour to Mahomet, and that Circumciſion & the like are ſtill to be kept. That fayth therefore by reaſon of the foundation is both deceitfull and hurtfull: the ſame hapneth vnto all heretikes, the which being ſuppoſed I vrge the argument in this manner.

That fayth which relieth vpon a falſe foundation, albeit it belieueth ſome thinges which are true, cannot be ſufficient to ſaluation: but the fayth of all the ſects of this tyme relieth vpon a falſe foundation: it cannot be therefore ſufficient for ſaluation. The firſt propoſition is manifeſt in it ſelfe, for how can that which is deceitfull & vncertayne be the foundation of our eternall ſaluation? How can the true Religion whereby

we pleaſe God, be grounded in a falſe deceitfull fayth? Truly it is no leſſe repugnant to reaſon, then if thou ſhouldeſt ſay, that truth is grounded vpon lyes, wiſdome vpon error, and vertue vpon folly.

The faith of all ſectaries dependeth vpon a falſe ground.

The ſecond propoſition, to wit, that all Sectes are grounded vpon a falſe and deceitful foundation, I proue in this manner: for eyther they belieue their opinions for the authority of their Apoſtles Luther, Caluin, Melancthon, Zwinglius &c. whom they iudge to be endewed with the ſpirit of God, or becauſe euery one of them in their owne priuate iudgement do belieue thoſe things to be cõceyued in holy Scripture, or laſtly becauſe their owne priuate ſpirit doth inwardly teſtify vnto them, that thoſe thinges are true, or that this is the meaning of holy Scripture: for whatſoeuer the ſects of theſe tymes do belieue, they are mooued thereunto by one of theſe three reaſons, and they appoint one of them to be the foundation or reaſon of their beliefe: but theſe foundations, and reaſons be altogeather falſe and deceytfull.

As

As for the firſt reaſon, to wit the authority of Luther, Caluin, and the reſt who firſt inuented theſe new Religions, that it is deceitfull, is manyfeſt, becauſe we ſee by experience that both they might, and haue byn often deceyued, for they haue reuoked many things, corrected many thinges, and in many things haue they contradicted themſelues, as hath byn declared in our Conſultation of Religion in the 9. Conſideration, and the ſixt Reaſon. Hence it commeth to paſſe that few now adayes will rely vpon their authority, becauſe they ſay, they were men, and therefore ſubiect to errour, wherefore their followers alſo do leaue them at their owne pleaſure, when they thinke they haue found any thing fitter for their purpoſe: their authority therfore is deceitfull, & vncertayne, euen by the iudgement of their owne ſchollers, and followers.

Neyther is the other, to wit, their priuate Iudgement, whereby they expound the holy Scripture, leſſe deceitful: for many falſe thinges by that priuate iudgement ſeeme to be true, and many thinges which before ſeemed true are

afterward iudged falſe. From hence ariſeth ſo great variety and inconſtancy in many of them concerning matters of fayth, becauſe indeed mans iudgement is weake, eſpecially in the myſteries of our fayth, and the vnderſtanding of holy Scripture, the which far exceedeth the reach of mans wiſdome and reaſon.

Whether all ſectaries do rely vpon the Scripture.

Many do anſwere, that they do not rely vpon their iudgment in matters of fayth, but vpon the holy Scriptures which cannot erre: wherin how miſerably they are deceiued by this appeareth, becauſe almoſt all the ſects do ſay, that they rely vpō holy Scripture, whereas notwithſtanding they differ among themſelues in moſt of the matters, one teaching contrary vnto another, the which could by no meanes come to paſſe, if they did not reſt vpon their owne iudgments, but vpon the lawfull and common vnderſtanding of the holy Scripture: for the holy Scripture is no where contrary vnto it ſelfe, neyther doth it any where diſagree from it ſelfe: that therefore they ſo greatly iarre & diſagree among themſelues, is cauſed, by that they make a ſenſe to the holy Scripture

ture according to their owne priuate iudgement, the which is diuerſly framed by them, according to the diuerſity of iudgements and vnderſtanding among them: they rely therfore vpon the holy Scripture, not at it is interpreted by the Catholike Church & the holy Fathers, but as they in their priuate iudgment do interprete it: for the vertue and force of the holy Scripture doth not only conſiſt in the bare wordes, but in the ſenſe and meaning therof: but the priuate iudgement inuenteth this ſenſe, and ioyneth it to the wordes of the Scripture as lyfe vnto the body: the whole reaſon of their fayth therefore is their priuate iudgmēt, the which how deceitfull oftentimes it is, may eaſily be declared by the diſagreement of ſo many ſectes. For it is all one whether thou ſaiſt, that thou relieſt vpon Scripture as it is interpreted by thy proper iudgment, or that thou relieſt vpon thy owne iudgement preciſely in it ſelfe.

Finally, the third reaſon whereupon many now adayes do rely, is moſt deceitfull and skornful of all, a manifeſt ſigne wherof is that among the Anabap-

tiits, who aboue all others are guyded by the inſtinct of the ſpirit, there is the greateſt variety of ſects, and diſagrement of fayth; the which could not be, but that the ſpirit whereupon they rely, and by whome they are gouerned is deceitfull and variable. The ſame alſo is to be ſeene among Caluinists, and Lutherans, and amongſt their ſects and diuers factions, for their owne opinion is certayne an euident vnto euery one of them by the teſtimony of their owne priuate iudgment, the which inwardly teacheth euery one of them and affoardeth the teſtimony of truth vnto euery one of them, whereby it is manifeſt that this ſpirit is not the holy Ghoſt, the ſpirit of truth, who cannot teach contraries, or be oppoſite vnto it ſelfe; but it is a wicked ſpirit, the ſpirit of error, who is a lyar from the beginning, & the father of lies, who worketh in the children of incredulity, of whome the Apoſtle ſaith, *Because they haue not receiued the charity of truth, he will therefore ſend them the operation of error,* 2. Theſſ. 6. *that they may belieue in lyes.* And in another 2. Tim. 4. place. *In the laſt dayes there ſhall ſome depart from their fayth attending to the ſpirits of error,*

and

and doctrines of the diuell. For euery hereſy is the doctrine of the Diuell. And *S. Iohn* ſayth, *Do not beliene euery ſpirit but try their ſpirits, whether they be of God or not. For many falſe Prophets are gone out into the world.* 1. Ioan. 4.

This therefore is the ſpirit which beareth rule in the hartes of Heretikes, whoſe teſtimony & operation they feele inwardly engrafted in their hartes, and yet they thinke it to be the worke of the hdy Ghoſt, who ſo blindeth their mind, and fantaſies, that they iudge light to be darkneſſe, and darkneſſe light, that they thinke the moſt cleare truth of the Catholike fayth to be an error, and moſt filthy errors to be the cleare truth. And truly if they were not wholy blinded & bewitched, they might eaſily perceiue that ſpirit whome they feele inwardly, not to be the ſpirit of God, or at the leaſt they might begin to doubt therof, ſeing that all ſects among whome there is ſo great diſſention & variety of opinions, do all qually feele, boaſt of, and follow that teſtimony of this ſpirit, and rely vpon it in the confirmation of their moſt contrary opinions: but this hapneth by the iuſt iudgement of God; for as the

Iewes who would not receyue Christ were permitted to be blinded by the diuell, as it is manifest by the Apost 2. *ad Thes.* 2. so heretiks because they haue forsaken the Catholike fayth (the which is no lesse a fault then that of the Iewes) are deliuered vnto him, that he may as it were bewitch their minds, & driue them into all kind of error.

The diuel doth sooner bewitch Heretiks the Iewes.

But if any will attentiuely consider he shall easily preceiue a more potent operation of the diuell and bewitching of mindes in our Heretikes, then eyther in Iewes or Mahometans, and that for two reasons. First because the Iewes agree in the same fayth, neither is there any variety of sects among thē: among the Mahomets there are only two sects, and there is no great difference betwixt thē. But among heretiks of these tymes here are many sects, some arising by the increase of new opinions, who condmne one anothers heresy, and all these are risen within the space of 90. yeare, the which is a manifest signe, that the diuell meruailously possesseth inwardy the hartes of these men, troubling ther fansies, peruerting their imaginations and

udge-

iudgements, that they cannot remayne or be quiet any where.

Secondly, becauſe the common ſort of people among the Iewes and Turks do not rely vpon their owne iudgement, or vpon the teſtimony and inſtinct of the priuate ſpirit, but vpon the iudgement of their doctors, or (which is all one) vpon their owne Scripture, as it is interpreted vnto them by the doctors of their Religion; they haue therfore the rule of their faith and ground of their beliefe conformable as it were to reaſon, that is to ſay, the common conſent of their predeceſſors, or the Scripture explicated vnto them by the conſent of the doctors of their Religion. But moſt of the heretikes of theſe tymes do not reſpect their Superiors and Apoſtles from whom they firſt receiued this new Ghoſpell, but they forſake them as men ſubiect to error, and they rely wholy vpon their owne iudgement, or vpon the teſtimony of the priuate ſpirit, or which is al one, vpon the Scripture only, vnderſtood after the ſenſe of their owne iudgment & priuate ſpirit, the which is an euident ſign, that Sathan doth ſo effe-

ctually worke in them & bewitch their mindes, that not only euery one feygneth vnto himselfe new heresies and opinions, but also that he placeth the foundation of his beliefe & rule of faith in himselfe, & in his owne inward sense and iudgement: for euery one thinketh himself to be taught by our Lord and indued with the Magistery of the spirit, albeit they be women & yong girles, & therfore to be free from error, and all the holy Fathers to haue bin men subiect to error. The same they iudge of their Apostles and Ministers. But what greater bewitching or deceiuing of people can there be, then this? Hence it commeth to passe that they haue no certaine and established opinions among them, neither can they set downe or frame any body of doctrine and religion, but they must wander vp and downe in vncertainties, as the priuate spirit leadeth them; neither can there any disputation be made with them cõcerning their opinions, seing that they do not defend any one opinion, they being by reason of the ignorance of their predecessors altogeather vnlearned. But of this spirit of folly

folly & madneſſe we haue written more at large in our Conſultation in the 9. Conſideration, & the 11. Reaſon.

By theſe it is manifeſtly concluded that all the ground and foundation of faith whereupon the ſectes of our tymes relye, is falſe and vncertaine, and therefore their faith which relyeth theron is vnprofitable, and auaileth nothing to ſaluation.

The 8. Reaſon.

Eightly, if euery one, who doth acknowledge Chriſt may be ſaued in his owne faith, Why is there ſo great diſagreement among religions? Why do they excommunicate & condemne one another of hereſy? Why do ye Lutherans refuſe to acknowledg the Caluiniſts for their brethren: and in their publike ſermons and books do call them wicked & blaſphemous perſons? Why do the chiefe of the Caluiniſts, among whome Theodore Beza, the Father of them all, & as it were their Pope next after Caluin, handle the Lutherans in like manner? why do the Anabaptiſtes call thoſe only

of

of their owne ſect, to be the faithfull, & Chriſtians, and account all others as Infidells? Wherby it is euident, that this new opinion of doctrine is not only cõtrary to Catholike Religion, but to all other ſects alſo, who haue in them any zeale of piety & religion, & to be baniſhed as Atheiſme only.

The 9. Reaſon.

Ninthly, that any man be ſaued it ſufficeth not to keepe only one, two, or three commandements, but it is neceſſary to keepe all, according to thoſe wordes of Chriſt *Matth.* 19. *If thou wilt*
Matth. 19. *enter into life, keep the commandements.* As if any be an adulterer, or theefe, albeit he keep the other commandments he may not be ſaued, as the holy Scripture often teacheth. In like manner therefore it is not ſufficient to ſaluation to belieue two three, or foure articles, but it is neceſſary to belieue all thoſe thinges which God hath reuealed and ſet downe to vs in his Church to be belieued, for fayth is no leſſe neceſſary to ſaluation then obediẽce of the commãdments of the law of God: neither

neither ſhould faith be leſſe perfect then the obedience and keeping of the law of God. As therfore obedience muſt extend it ſelfe to al the commandments, ſo muſt faith extend it ſelfe to all thinges which are reuealed; the which may be confirmed by the wordes of S. *Iames* in the 2. *Chap. VVhoſoeuer hath kept the whole law, but offendeth in one, he is made guilty of all: for he who ſaid, thou ſhalt not commit adultery, ſayd alſo thou ſhalt not kill*: as if he ſhould ſay, he is made guilty of al, and ſhalbe puniſhed as a breaker of the whole law, becauſe he hath deſpiſed the law-maker, who is the author of the whole law. In like manner therfore he which ſhall deny one article, although he belieue all the reſt, is made guilty of violating his whole faith and Religion, becauſe he contemneth God who is the firſt Truth, who no leſſe reuealed this then the other: he conteneth the Catholike Church the ſpouſe of Chriſt, *who is the pillar & ſtrength of Truth*, wherby he hath no leſſe determined we ſhould belieue this then the other. And this is the reaſon why he is no leſſe an heretike who with pertinacy denieth one point of faith, thē he which denieth Iac. 2.

a hundred, becauſe in that he denieth one, he contemneth God, who is the firſt truth and did reueale it: he contemneth the authority of the Church, the which did propoſe it vnto vs: he maketh the Church ſubiect to error and a liar, wherby he is made alſo vncertaine of all the reſt, and looſeth all his diuine faith: for the ground of his diuin faith being take away, his whole faith muſt needs periſh, and conſequently there remayneth only an opinion or humane fayth, ſubiect to error, wherby he believeth all the reſt.

The 10. *Reaſon.*

Tenthly and laſtly, this opinion is very dangerous in ye practiſe therof, for it maketh a man that he careth not what Religion he hold, what he believeth or not believeth: he doth not therfore ſeeke after ye truth, and he doth as eaſily and with as great ſecurity lay hold on falſe as true things, yet all men not only Catholiks but euen the more principal ſects, & thoſe which are learned wiſemen do abſolutly affirme, that none can be ſaued without the true faith and religion, and whoſo-

whosoeuer are depriued thereof shall perish for euer. The followers therfore of this opinion are condemned of all, and they only promise vnto themselus saluation without any authour, testimony or reason for it, relying and trusting only in their owne vain imagination of their foolish braine: let then therefore heare out of S. *Fulgentius* what antiquity hath alwaies holden and what the Catholike Church hath taught in all ages. Thus therefore he writeth, setting downe the rules of our common fayth in his booke *de fide ad Petrum Diaconum, Cap.* 38. *Belieue assuredly* (sayth he) *and doubt nothing at all, that not only all Pagans, but also all Iewes, Heretikes and Schismatikes who shall dy out of the Catholik Church shall go into euerlasting fire, which is prepared for the diuell and his Angells.* And in the 39. Cap. *Belieue assuredly & doubt nothing, that euery heretik or Schismatik christned in the name of the Father, & of the Son, and of the holy Ghost, if he be not withing the number of those which are of the Catholik Church, what almes soeuer he hath made, albeit he shall shed his bloud for the name of Christ, can by no meanes be saued: for neyther baptisme, nor large and charitable almes, nor death it selfe suffered for Christs sake, wil auaile that mā,*

who

who doth hold the vnity of the Catholike Church, as long as his hereticall or ſchiſmaticall wickednes which leadeth to perdition, ſhall continue in him.

This hath alwayes byn the faith of the Catholique Church, and the moſt certayne and vndoubted doctrine of the holy Fathers: the which I would to God al thoſe who remaine out of the Church of God would attentiuely and diligently conſider; they would truly and eaſily preceiue in how dangerous a ſtate they continue. Thou, O Chriſt, the light of the world, ſhyne vnto their mindes, and enlighten their hartes. Amen.

FINIS.

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